

# THE CONGREGATIONALIST

Boston Thursday 1 September 1898

## THE CLEARER SIGHT

*THOUGH to the further life, beyond these hours,  
We may not take this swift and separate sense  
Interpreting the great sky's affluence  
Of azure, and the summer flame of flowers,  
And all the silver slipping of the showers,  
The fall of the wave, and the magnificence  
Of mountains in their purple, headlands whence  
One dreams that he might look on heaven's high towers;  
Yet that which this sense fed, as sun and dew  
The rose, remains; and that the tints shall see  
In the dark of the rainbow; and sweet hidden things;  
And through some fine and subtler avenue  
Still apprehend fresh beauty that shall be  
Far from our outermost imaginings.*

*Written for The Congregationalist by  
HARRIET PRESCOTT SPOFFORD*

## The Business Outlook

Outside of New England the general trade situation continues to carry all the favorable features hitherto noted. But even in New England there is an increased hopefulness and merchants and manufacturers here express themselves as confident that their time is bound to come very shortly. They declare that the rest of the country cannot enjoy so great a degree of prosperity without New England getting the benefit of it sooner or later. It is thought that when the change does come in this section, it will come with a rush. A favorable indication here is the increase in the supply of commercial paper, although the increase is only very slight as yet.

In the rest of the country the improvement in iron and steel and the allied industries takes front rank. Prices for these products have been advanced and the Southern furnaces are sold ahead of production. In pig iron, in fact, it is declared not so much a question of demand as of obtaining the iron to fill orders. The lumber business shows considerable improvement, and the cotton goods trade in New York is in better shape. Railroad earnings continue to show fair increases, and bank clearings are ahead of corresponding weeks in previous years. Raw cotton is inclined to weakness in price owing to another enormous crop in the South. The spring wheat movement has started in the Northwest and all is activity in that section.

The bull market continues in Wall and State Streets and there is apparently no cloud on the financial horizon. Copper is very strong at 12 1/4 cents per lb., and 13 cents is talked for it right away. The feeling on copper stocks here is very strong; they will surely advance if the price of the metal goes up.

## American, Spanish and Cuban Soldiers

A correspondent of the London *Chronicle* thus describes the three kinds of soldiers who have been fighting in Cuba:

The contrast between the American and Spanish soldier is as striking physically as it is every other way. The American private is broad-shouldered and well set up; the Spaniard is small and lithe. But the greatest contrast is in their intellectual status. The American soldier not only follows the plan of campaign with intelligence, but has his own plan, which he frequently considers to be better than his officers'. The Spanish private knows nothing of what goes on around him and has no power of comprehension. He is simply a machine, to obey because he has to, and because he stands in very great fear of his officers. And as interesting as both the American and Spanish soldier is the Cuban. Smaller even than the Spaniard, living on nothing, ragged, he has brought Spain to her knees. The Cuban, of course, is a fanatic solely. I imagine that very few of the natives have any comprehension of the meaning of the word liberty, although they know very well that Spain has oppressed them, and anything is better than a continuance of Spanish rule. As one sees the Cubans, their brown bodies visible through their rags, their general air of neglect, he may laugh at the Cuban idea of soldiering, but he must still respect them for what they have done.

## Is the Church Outgrown

Has the Church of Jesus Christ become obsolete? Have we outgrown his methods? On every side we find associations formed to do the church's work and relieve it from its responsibilities. And these are formed by Christian people mostly and in his name. They are formed with no consciousness of being criticisms of his method, and they are held to justify themselves by the extent to which they have promoted his objects; yet they exist mainly by deducting strength and energy from his church and retiring it, in

great measure, to the class of obsolete and *fanciful* organizations. And they have done much to retard the cause which is dearest to their members, namely, the Christianization of human society, by pushing single objects out of proportion to their real importance in the kingdom of God.—*Sunday School Times*.

We are in hot haste to set the world right and to order all affairs; the Lord hath the leisure of conscious power and unerring wisdom, and it will be well for us to learn to wait.—*Charles Spurgeon*.

## Marriages

The charge for marriage notices is twenty-five cents.

**HITCHCOCK**—SWITS—In Schenectady, N. Y., Aug. 24, by Rev. J. C. Hitchcock, father of the groom, Rev. L. F. Hitchcock and Susie Swit, both of Schenectady. **PLUMB**—STRATTON—In Weston, at the residence of her father, Mr. Geo. H. Stratton, Aug. 24, Rev. Albert Hale Plumb, Jr., to Edith P. Stratton. Rev. N. P. Cook assisted the father of the bridegroom, Rev. Dr. Plumb of Roxbury, in the service.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**HAYES**—Mrs. Mary E. Cobb Hayes, wife of Rev. Stephen H. Hayes, and who for twenty-four years had a school for girls in Boston, died Aug. 20 at the age of 66 yrs. and 6 mos.

"ATTENTION, Comrades!" The Fitchburg R. R. is the low rate line to Cincinnati and the Annual Encampment of the G. A. R.

IMPURE blood is an enemy to health, and may lead to serious disease. Hood's Sarsaparilla conquers this enemy and averts danger.

THE Grand Army of the Republic is a title full of significance in this year 1896. It will be encamped at Cincinnati in September, and from New England will travel via the popular Fitchburg R. R.

THE Saratoga Floral Fete is said to surpass in beauty and originality the famous entertainment at Nice. It is scheduled for Sept. 6 this year. Low excursion rates via the popular Fitchburg.

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SUMMARY OF ASSETS.	
Cash in Banks	\$554,222.51
Real Estate	1,744,014.55
United States Bonds	1,716,425.00
State Bonds	25,000.00
City Bonds	814,806.69
Rail Road Bonds	1,539,975.00
Water Bonds	83,500.00
Gas Stocks and Bonds	161,697.00
Rail Road Stocks	3,182,025.00
Bank Stocks	322,300.00
Trust Co. Stocks	106,000.00
Bonds and Mortgages, being 1st lien on Real Estate	325,612.33
Loans on Stocks, payable on demand	136,725.00
Premiums uncollected and in hands of Agents	402,751.73
Interest due and accrued on 1st January, 1896	56,855.34
	\$11,296,503.15
LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,155,150.00
Reserve for Unpaid Losses and Claims	571,084.66
Net Surplus	3,570,268.47
	\$11,296,503.15

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## THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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AND BOSTON RECORDER

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# THE CONGREGATIONALIST

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IS the confidence of the Christian Church in the conquest of the world for Christ declining? If it is, then its own faith in its Lord is growing weak, and the power is waning which has made Christian nations foremost in the work of civilizing the human race. It is hard to believe that this can be true. Yet it appears that Congregationalists, who led the movement of this century in America for foreign missions, are giving less to carry it forward than they gave twenty-five years ago. This appears to be proved by the facts stated in another column by Rev. J. R. Thurston. While the aggregate amount is larger, if each member of our denomination, on the average, had given as much for this object during the last five years as was given during the years from 1869 to 1873, the receipts of the American Board would have been greater by more than \$1,000,000. This, too, in face of the evidence that the fruits of foreign mission work give far greater reason for encouragement than those of the earlier period. Here is a subject which ought to be earnestly considered in every church prayer meeting. If each member would declare his own faith in the power of the gospel of Christ to transform the world, or confess his lack of it, and all would face the facts and the duty before them, we believe there would be a revival of religion which would make memorable the closing years of this century.

At the annual meeting of the Japan Mission of the American Board, at Kobe, President Yokoi of the Doshisha, at his own request, was given an opportunity to address the mission on the subject of the recent action of the trustees, by which the institution, in entering under government control, has ceased to be distinctly Christian. His appeal for a renewal of co-operation between the mission and the Doshisha, though earnest, did not hold out any promise of a restoration of the fundamental Christian basis. The mission, by a unanimous vote, after expressing appreciation of President Yokoi's effort to remove misunderstandings, resolved that, "in regard to the vital points at issue, President Yokoi has not only failed to point out any misunderstandings on our part, but rather it has become increasingly clear that as to matters of fact there have been no misunderstandings. . . . We are therefore constrained to declare that the action of the Doshisha trustees in changing, without consultation with the donors and indirect violation of their known wishes, those fundamental principles which the constitution itself declared to be unchangeable, and which the trustees, on taking office, had themselves solemnly promised to maintain, still remains unrelieved of its moral blameworthiness." A committee of three, consisting of Messrs. Davis, Albrecht and Gordon, were appointed and

instructed to ask for an interview, and (1) present to President Yokoi and the trustees the grounds of dissatisfaction with the present administration and the proposed plan of reconciliation and co-operation; (2) to make a clear and positive statement of the essential conditions on which co-operation in the future is possible; (3) to take such other steps in the matter as shall seem to them wise." In regard to this matter no compromise is possible. Until the wrong is undone the mission and the churches of Japan have claims against the trustees of the Doshisha which they are morally bound to press.

Heroisms which make little show must have their chance if the future of Christianity in America is to be secure. "A splendid woman told me, the other day," said Mrs. Alice Freeman Palmer at the annual meeting of the Woman's Board of Home Missions, "that she did not dare to refuse her son his wish to enlist to serve his country. She said: 'It breaks my heart, but I am so proud of him and I dare not hold him at home.' But two years ago she did refuse the request of one of her four daughters to go into home mission work. She dared do that." The work of Christ in America needs the best and bravest; and if the churches were faithful, parents would be proud to see their children enlist for hard places for the sake of the love that is higher even than the love of country.

Some months ago there was reviewed in our columns a volume written by Dr. Agar Beet, professor of theology in Richmond College, England. It was entitled *Last Things*. Dr. Beet rejected the doctrine of eternal punishment, while affirming that the New Testament teaches that the condition of the wicked after death is one of hopeless ruin. He therefore inferred that immortality is conditioned on belief in Christ and is his gift. The *British Weekly* calls this "the anæsthetic gospel." It denies the inherent immortality of the soul, and belief in it furnishes relief to those who shrink from the doctrine of endless punishment. It is essentially the doctrine advocated by the late Rev. Edward White. The Wesleyan Conference, to which Dr. Beet belongs, at its recent meeting discussed his book long and anxiously, and appointed a committee of seventy to consult with him. Dr. Beet assured the committee that he would not preach or teach his peculiar views and would stop the issue of further copies of his book. Therefore the conference voted to take no further action in the matter. This method of suppressing heresy may be worth considering by the Presbyterian General Assembly. But we do not think it will increase esteem for the body which adopts it or the man who submits to it. The

known views of a theological professor, which he is under bonds not to teach, will attract more attention than the doctrines which he does teach, and doctrines which may not be openly stated and discussed cannot be disposed of by pledging men not to mention them.

A crime is none the less a crime because it is shrewdly planned and cleverly executed—a certain cheap, popular opinion to the contrary notwithstanding. A business man, who had been successfully gulled out of several thousand dollars by the wily imposture of Mr. Jernigan, the late founder and promoter of the Electrolytic Marine Salts Company, is reported to have said that he would very much like to see that gentleman once more, take him by the hand and "thank him for doing it so nicely"! That may sound very funny, but it is all wrong. This smooth-tongued juggler in salt-water gold and all his kind, who devise elaborate schemes for defrauding honest men and women, are simply mean, base criminals, deserving only the severest moral reprobation, even though the imperfections of law or of international treaties enable them to escape legal punishment. The nearly finished platforms over a whole cove of salt water at North Lubec and the accumulated "accumulators" at the Eastport wharf show how near he came to fleecing thousands of other innocent and gullible investors. The foundations of honest dealings in society are so far undermined when the operations of such men are called by any other names than falsehood, fraud and villainy.

A few days ago a gentleman called at this office to obtain information on a matter in which he was deeply interested, of much importance to the churches. He had already spent considerable time working without adequate knowledge to do what he thought would benefit the cause of his Master. The information he sought and which he took some valuable time of the editor to gain had recently been stated clearly in *The Congregationalist*. If he had been a subscriber to this paper he would have saved money for himself and time, and would have had the satisfaction of working intelligently for a cause he loves. He is an earnest Christian and of such business sagacity that he usually makes the most of his opportunities. If his pastor or some fellow church member had called his attention to the value of this paper to help him in doing what it is in his heart to do he would probably have subscribed for it. But in hundreds of cases there is ignorance and needless waste of energy which it is the business of this paper to provide against. If you would serve your church and the churches in fellowship with it take and read and get others to take your denominational newspaper.

### Our Colonial Policy

Our Government suddenly finds itself with several colonies on its hands. *The Congregationalist* does not believe that they were possessions to be desired by the United States. Before the war and since we have endeavored to show that the people of Cuba and of other countries under Spanish rule are so unlike in race, character, traditions and aims to those of the United States that it is impracticable for us to receive them as our fellow-citizens. But the time for discussing our responsibility for them is past. Porto Rico is practically ours. We are responsible for good government in Cuba. We have formally taken possession of Hawaii. It is more than probable that we must administer at least a part of the Philippines. How shall we govern these countries?

We have no precedents to guide us. We have taken into our domain at different times vast territories, as Texas and Alaska. But they were practically uninhabited. So far as they have become occupied it is by our own citizens emigrating to them. We are now taking under our protection some millions of people. The lands of which we have taken possession are as densely populated as our own. Our first problem is not to develop territory, but to administer government for peoples with institutions, customs, a civilization and history older than our own.

No encouragement offers that these peoples will soon be able to maintain, even under our protection, self-government which will justify us in having set them free from Spain. If Porto Rico were to become like Hayti, or Cuba like San Domingo, they would be no better off, to say the least, than they were before the war. Hayti and San Domingo are republics in name while they have the vices of monarchy, without the advantages of either. Where can any self-governing tropical nation be found whose civilization is creditable?

To receive as an integral part of our body politic these peoples for whom we have become responsible is out of the question. To cast them off is impracticable. It has become our business to provide for them the best government possible, to lift them intellectually and morally to higher planes, to develop their resources—in a word, to do for them what we seek to do for ourselves. This is a task which, if taken up carelessly and selfishly, will work great harm to our own people. They will soon tire of it, and will quarrel with one another over what they hope to gain from it. But if the work is entered on thoughtfully and unselfishly it will prove itself a mission worthy to exalt and unify our nation, giving it as great power as it can use wisely. It will kindle noble Christian ambition in our youth and offer them large opportunities to satisfy it.

First of all, we must have men trained to know the languages and customs of the people to be governed and skilled in the art of governing. They must be chosen for their ability to do the work to which they are called, not for their influence in securing re-election for those who appoint them. The principle of civil service reform has been of great importance heretofore; hereafter it will be vital to our

success as a nation. England, Germany and other countries of Europe train men to represent their interests in foreign lands. These men know the languages of the countries to which they are sent, understand commercial methods and the theory of export trade. The United States is to compete with these nations in the world's market as well as to govern new colonies. Our country can no more succeed in times of peace without a class of skilled men to do its business abroad than it could have succeeded in the late war without trained men behind its guns.

A man at the head of our War Department in whom the country has confidence, who can reorganize the army along lines that will fit it to administer ably and honestly the territory occupied by it, is imperative. A State Department which encourages the training of young men for foreign service, which will face hopefully the problems of governing our colonies and of maintaining our position as a first-class power among the nations, we must have, and we believe we are likely to have. Our people will courageously take up the work of extending in our colonies popular education and Christian religion. The more intelligent classes among those whom we govern will welcome the service we shall render to them. They have no desire to return to vassalage to Spain, and they will see the necessity of the aid we shall give them to maintain peace and prosperity.

Those who forebode only evil to our country, because of conditions which cannot now be escaped, are not adding to its strength or helping it to avoid its perils. Professor Norton, Mr. William Lloyd Garrison and other educated men like them, instead of lamenting what they believe are past errors and prophesying ruin in consequence of them, might do some valuable service if they would use their wisdom in giving counsel concerning duties which must be done. Our Government just now could not do itself greater injury than to abandon to their own devices those for whose deliverance from Spain it has prosecuted a costly war. No good citizen will advise such a course. The United States will face its future bravely, manfully, following the leadership of God as far as it sees the way in which he leads. It will fulfill its destiny, which we believe is noble and glorious. To serve it is to have a great privilege in which every worthy citizen rejoices.

### The Czar's Appeal for Disarmament

Compared with the vaporings of the delegates to the Peace Union, in session at Mystic, Ct., last week, the state paper of Count Muravieff, sent to foreign powers by order of Emperor Nicholas II. of Russia, is like the blast of a mighty trumpet blown by a giant. Coming so soon after the death of the Iron Chancellor, who is credited by the editor of the *Economiste Européen* with having added 45,000,000,000 francs to the burden of the taxpayers of Europe since 1865 by his exaltation of the spirit of militarism, it seems to mock Bismarck in his newly-made grave and rejoice in his impotence to rise and stay the sundering of the

bonds which he has wrapped round about modern Europe. Son of a father who was a peacemaker, husband of a wife who is devout, refined and a lover of peace, and monarch of a nation that has ever gained more by diplomacy than by war, the present czar has been moved to do what every one recognized must be done sooner or later by some power, namely, suggest that the powers of Europe convene to discuss the necessity of lessening the burdens of militarism. To him and his nation everlasting honor will accrue, be the outcome what it may, for it is a long step forward toward bringing in the kingdom of God and bettering the economic and moral welfare of millions of men. If, as asserted, the step was not taken without consultation with the rulers of Germany and Austria and their approval, then the outlook is bright indeed. But, in any case, a step has been taken that can never be retraced. The ice has been broken, a precedent established. The masses now know that one ruler, at least, is willing to scale down the taxes which weigh so heavily, to diminish the number of men taken from peaceful pursuits, to decrease the moral and spiritual temptations which invariably beset the private and official soldier. The burden of proof why the present state of things should exist longer now rests upon Germany and France.

The comments of the European press upon the weighty and profoundly significant action of the czar are also significant in that they generally concede his sincerity even when they cannot approve of the practicability of the plan. That this should be so at a time when Russia so dominates European diplomacy, when she has just emerged from remarkable diplomatic victories in Asia, is creditable to all concerned and especially to the czar. Unfortunately there is too much reason for fearing that the Russian bureaucracy is not as beneficently inclined as the czar and is still powerful enough to thwart his will. In this may popular opinion prove to be incorrect!

For us, who are about entering upon a national policy which seems to demand imperatively an increase of our army and navy, the wail of overburdened Europe and her cry for relief should have a warning, deterrent effect, leading us to depart as little from our past policy as is consistent with wisdom, and to avoid ever confounding means with the end and exalting war for war's sake and soldiering for soldiering's. A certain amount of police duty in guarding frontiers and holding in restraint inferior and dependent races will ever be inevitable. But the days of "war lords" like Napoleon and Bismarck are over. Modern commerce and modern science join with time-honored Christian faith in demanding that nations, as well as individuals, resort to judicial tribunals for the settlement of disputes. That the twentieth century will see such a tribunal established and given fixity of tenure and permanence of life we confidently believe. When that day comes the historian looking back and tracing the genesis of the movement must reckon duly with the imperial order of Nicholas II., czar of Russia, bearing date Aug. 24, 1898. In a year full of epoch-marking events it has no peer.



## Where Is the Humbug

Recently Rev. Dr. R. F. Coyle of the First Presbyterian Church, Oakland, Cal., was called to the pastorate of the Madison Avenue Church, New York. He declined the call. But he came to that city to look over the field, and left with the *Church Economist* the information that denominational comity on the Pacific coast, as Congregationalists preach it and practice it, is a humbug. His remarks having been quoted in *The Congregationalist*, the editor of *The Pacific*, Rev. W. H. McDougall, invited Dr. Coyle to explain his statement. In support of his assertion Dr. Coyle cites three instances:

First, he declared that a suspended Presbyterian minister and a number of his people, all Presbyterians, were recently organized into the Fourth Congregational Church of Los Angeles. The facts are, as Mr. McDougall has found, that the church referred to has never received nor asked any ecclesiastical recognition from Congregationalists. It is an independent organization, formed by the members themselves, calling itself "the Church of the Covenant."

Dr. Coyle's second instance is a church at San Rafael, where he says a few disaffected members of a Presbyterian church were organized into a Congregational church, thus violating comity. The facts are these: a body of Christians who had been for some time worshipping together called a council of Congregational churches to consider whether they might receive recognition. It was found that the members had withdrawn from the Presbyterian church because of a difference with the pastor on the question of temperance. The council voted to admit the church into fellowship. But when the Presbyterian pastor withdrew from his pastorate our home missionary superintendent advised the new church either to return to its former relation, or to secure the approval of the church to its continuance. The Presbyterian church, through its new pastor and session, cordially recognized the wisdom of the new church remaining in the Congregational fellowship, and a member of the session raised a considerable part of the money for the new church to secure the building formerly used by the Presbyterians.

The third case cited by Dr. Coyle was connected with his own church, the First Presbyterian of Oakland. He declared that Oak Chapel, a branch of the First Congregational Church of Oakland, "was organized some two or three years ago largely out of members and supporters of the First Presbyterian Church," and that they were solicited to do this without consulting the pastor or session of that church. The facts are that not one of the members of Dr. Coyle's church was in the company which formed Oak Chapel. More than half of the original members united on confession. The next year four members of the First Presbyterian Church united with Oak Chapel. It is more than two miles distant from Dr. Coyle's church, and grew out of a Sunday school which had been for some time established there, maintained by the First Congregational Church.

Dr. Coyle concludes his statements by saying, "Let these instances suffice. . . . Until it [the sectarian spirit] becomes

very much less prevalent than it is today comity will continue to be a pleasant name for something that has, as yet, a rather doubtful existence."

One fact he failed to mention in his defense of himself for calling comity on the Pacific coast a humbug. For several years a committee on comity has existed in California, jointly appointed by the Presbyterian Synod and the Congregational State Association. It is agreed that in all cases where any persons of either denomination feel that a trespass is being committed by the other the matter shall be referred to the joint committee for adjudication, and its decision shall be accepted. In all cases where complaint has been made this committee has acted promptly, and its decisions have been cheerfully accepted. Dr. Coyle has been a member of this committee from its beginning, representing the Presbyterians. Why did he not bring the cases which he cites, and particularly that in which he claims that his own church was concerned, to the attention of this committee before making complaint to the public? There appears to be somewhat of humbug in Dr. Coyle's statements, but not in the matter of comity on the Pacific coast.

Dr. Coyle is, we understand, one of the most prominent representative Presbyterian pastors in California. He seems to be an illustration of some ministers, who find Christian unity in the abstract an attractive theme for eloquent sermons, but as to practical steps toward realizing it they have too little interest even to inform themselves concerning the conditions in their own neighborhoods. They are hardly conscious that their careless misrepresentation of facts is spreading prejudice against the Christianity they proclaim. If the gospel which Dr. Coyle preaches contained no more truth than his statements concerning the failure of it to secure Christian comity on the Pacific coast, how much influence would he have as a minister? Is it not a proof of the genuineness of Christian fellowship that it can exist to so great a degree when one in so high a position, whose business it is to promote it, has so little faith in it that he does not even know the facts concerning it in his own city and in the relations of his own church to other churches?

## The Appeal of the Gospel to Common Sense

All who pride themselves in being governed by good sense rather than by sentiment, influence or even example, ought especially to be Christians. If ever any appeal were made directly and forcibly to common sense, it is that of Christianity. Leaving out of account at present all considerations of gratitude or affection, and taking merely the lower ground of expediency, has not the gospel a right to every one's serious attention, and to his acceptance?

It appeals to every man in his own behalf. It tells him that, whatever others may do, he has himself to look after and provide for. This is as true in religion as in business, and more true. Others indeed may concern themselves and may be helpful. But if he does not make effort for himself to take advantage of

the divine offers, no other person's zeal can do the work in his behalf. The gospel reminds him of this and points out to him the risk of not looking personally after his own interests.

It deals with simple, plain, undeniable facts, from which there is no escape. He is here today. He may be gone next year, next month, perhaps even tomorrow. Whether he does or does not believe all which he hears about a future life, his good sense tells him to live so that, if there be one, he may be prepared for it in the best manner. The same sound sense insists that whoever lives the most pure, noble, unselfish, useful life here of course is best fitted for whatever may be coming hereafter. And it declares that this is just the life that Jesus Christ did live and which his gospel insists upon.

The gospel does not try to deceive any one or to beguile him. It does not pretend that to be a Christian always is easy, and his observation teaches him better than to believe that. Nor does it hold out to him the prospect of immediate perfect happiness, or of any other kind of reward, as a bait, although it does assure him that in the end he will rejoice in being a Christian. It treats him fairly and frankly as a man deserves to be treated. It tells him that he ought to be a Christian. Let him do his duty, and let happiness take care of itself. It tells him that he will have a hard fight against evil as long as he lives, but that it is more sensible to accept this fact and to make his fight manfully, with the heavenly aid which he will have, than to shrink from it or refuse to consider it.

In a word, in spirit, in fact and in method the gospel appeals to common sense upon its own ground.

## Current History

### The National Scandal

Make all due allowance for the tremendous task suddenly thrust upon our army officials, for the inevitable peril to health consequent upon changes in climate, for the ignorance of, or indifference to, sanitary rules by subordinate officials and reckless and over-confident privates, and admit frankly that "war is hell," and that no one has any business to engage in it who expects an easy or safe career, and it still remains true that no American can escape mortification and wrath as he contemplates the incidents of the land operations of the army in the United States and Cuba, except those incidents which are proof of the valor and initiative of the rank and file when engaged in battle. In Porto Rico and Luzon the record is better, but we still have to learn of the worst there.

Before ever a soldier had embarked from Tampa for Cuba enough had happened to show that Secretary Alger, Surgeon-General Sternberg and Quartermaster General Eagan were not equal to the task. As for what has happened since at Chickamauga, Camp Alger, Fernandina, at Montauk Point and on the transports, it has stirred the wrath of the people in a way that will be recorded vehemently when Congress meets, and before that at the polls. As during the past week the people of New England and New York have seen the flower of their militia force return to them starved, demented, shattered in

body and mind, with ranks depleted terribly by death that might have been avoided had there been less red tape and more efficient officials high in authority, they have vowed a vow that those responsible shall be punished. It is useless for Secretary Alger to try to ward off this spirit of righteous indignation. An investigation is coming; if not by order of the War Department, then by order of the people through Congress. General Miles's charges against Adjutant-General Corbin are such that an investigation and court-martial must follow if Miles be right. And if he be wrong, then he in turn is open to discipline. The report to Governor Black of the condition of the New York State troops in camp in this country, made by General Terry, was so startling in its gruesome details that Governor Black dared not give it to the public, but started post haste for Washington to secure orders transferring the troops to their homes as fast as possible. Mr. R. B. Roosevelt of the New York Sons of the Revolution has accumulated damaging evidence which that body is prepared to make public if Secretary Alger will not act. The newspapers are filled with letters written home from the front telling of miserable food, inadequate supplies of tents and cots and insufficient medical attendance. Evidence of incompetency and wholesale murder abounds on every hand. Naught but proper tribunals for the taking of testimony are lacking. Witnesses and prosecutors abound.

It is not particularly gratifying to have to undertake this job of washing our national soiled linen in the presence of the world, and that the army will suffer temporarily from it may be taken for granted. But if we are to have an army, large or small, we want it to be competent, to have a system of administration flexible enough to meet the test of any ordeal, and as worthy as it should be of a people who have made the art of transportation and the science and art of medicine and surgery so conspicuously successful in times of peace. Unless there is a thorough reorganization of the army, a weeding out of political puppets and sticklers for precedent, and an adequate commissary and transportation department, our young men will let soldiering alone. Recruits for garrison duty in Hawaii, Cuba, Porto Rico and Luzon are not bred on such news as is now the staple newspaper diet of the American people.

#### The Dispersion of the Army

Orders for mustering out many of the regiments have been issued by Secretary Alger. Camp George Thomas at Chickamauga is fast being evacuated, and the troops are either being sent to new and isolated camps in adjacent States or else sent home on a furlough. Transports continue to arrive at Camp Wikoff, Montauk Point, where conditions are somewhat better since Secretary Alger has visited the camp, cut the red tape and given instructions that everything possible be done to make the weary, wan and cheerless soldiers comfortable.

The last of the troops that participated in the battle before Santiago have left with General Shafter for home. Order reigns in Santiago and business is gradually becoming stable. The "immune" regiments posted on the hills are carefully guarding their health as well as our

national interests. Throughout Cuba there are some indications of a disposition among the insurgents to continue hostilities with the Spanish and a very natural disposition of the Spanish to reply in kind. The Cuban junta in this country, however, is using every effort to induce the insurgents in Cuba to accept the situation and avoid any clash with our troops.

In Porto Rico General Wilson is now in command, General Miles having sailed for home and General Brooke being detailed for service on the Porto Rican Peace Commission. Order prevails, and sickness among our troops is not epidemic.

At Manila General Merritt is now in authority as military governor of the territory ceded by the Spanish when Manila fell, and General Otis is now in command of our troops. Ordered to Paris to advise with the Peace Commission, General Merritt will be able to give most valuable counsel. Admiral Dewey has received word from President McKinley that he thinks he needs his presence in Washington as an adviser, but Admiral Dewey is said to have respectfully submitted that, in his opinion, he is needed more at Manila.

#### The Peace Commission

Secretary of State Day of Ohio, Edward D. White of Louisiana, associate justice of the Federal Supreme Court, Senators C. K. Davis of Minnesota and W. P. Frye of Maine and Hon. Whitelaw Reid of the New York Tribune, and ex-United States minister to France, it is believed will represent the United States on the commission which will meet in Paris to arrange with Spain respecting those matters left open for discussion when peace was declared Aug. 12. Mr. Day, as the sagacious head of affairs of State during the war, and the intimate friend of the President, will have greatest weight in the deliberations. Justice White, by his knowledge of French and Spanish, his long training at the bar in a State where Roman law is still the basis of jurisprudence, and his breadth of view as a jurist, will prove a most valuable member. Nor will the fact that he is a Roman Catholic militate against his being able to serve his nation as well as his church. Senator Davis as chairman of the Foreign Relations Committee and Senator Frye as a veteran member of that committee are thoroughly competent to act intelligently as well as resolutely. Mr. Reid's experience in diplomacy and his wide acquaintance in Paris will make him a useful member of the commission. Just what instructions the President will give the commission relative to the Philippines cannot now be determined. Senators Davis, Frye and Mr. Reid are commonly understood to stand for annexation of the entire group, while Mr. Day and Justice White are known to be more conservative. Inasmuch, however, as the commission will simply execute orders received from Washington, the personal views of the members on the main question at issue are not so important to know. Their chief service will be in arranging details satisfactorily and promptly. The tenor of Spanish comment is favorable to the retention of the whole group either by Spain or by us. Stripped of the island of Luzon or the city of Manila, Spain seems

to care little for the archipelago. Merchants of all nationalities in Manila are petitioning that there be no return of the city to Spanish rule, and the Philippines are petitioning President McKinley to rigorously exclude the Roman Catholic brotherhoods.

#### The Quebec Conference

The reasons for this conference, and the hopes that have been roused by it, we dwell upon last week. Suffice it to say now that at the opening session on the 23d Lord Herschell of England was elected permanent chairman. The same day the commissioners were formally welcomed to Quebec by Mayor Parent. The speeches of Senator Fairbanks and Lord Herschell, in reply, breathed naught but amity, and revealed entirely adequate recognition of the solemn duties and responsibilities resting upon the commission. The same may be said of the comments of the English, Canadian and American press. The commissioners have settled down to business quickly, appointed sub-committees, drawn up rules governing the taking of testimony in private and public. It is thought that after a brief session in Quebec the commission will adjourn to either Ottawa or Washington. Some of the alleged interviews with American commissioners are disquieting, in that they indicate that our representatives are too greedy, too narrow in their views, too disposed to drive a hard bargain. We trust that this is not so. There must be a policy of give and take, concessions as well as accessions.

#### The Flag Raising at Hawaii

Hawaii formally entered the United States as a territory, with a form of government yet to be determined, on Aug. 12. Accounts from Honolulu indicate that Admiral Miller, representing the United States Navy, Minister Sewall, representing the Department of State, and President Dole, representing the Hawaiian republic, agreed upon a form of ceremony befitting the occasion and least calculated to injure the feelings of those whose heartstrings were strained by the act. There was no such brutality of glorying as Bismarck forced France to witness when he arranged that William I. should be crowned Emperor of Germany at Versailles. There was dignity and solemnity to the occasion at Honolulu natural to men of such antecedents and training, and the attempt of the journals of this country who have insisted that Hawaii is stolen property, to make it seem that the final act was a fitting climax to a deed of infamy, is one that is quite characteristic of them and entirely in harmony with their code of journalistic ethics, but it does grave injustice to all concerned.

#### The Message from the Conquered to the Conquerors

Governor-General Blanco's farewell letter to the people of Cuba as a whole does him little credit. It is calculated to breed dissension and aggravate the duties which our Government is called upon to perform. It is full of the bombast and vain-glorying of one who is endeavoring to conceal that he is mad with rage and disappointed at his own failure as a prophet. As a foil, however, it serves admirably to set out in bold relief the remarkable letter which 11,000 Spanish privates in Cuba authorized Pedro Lopez de Castillo to write to Major-General Shafter as a con-



gratulatory farewell letter. It is doubtful whether in all history there is a similar document recorded. It is creditable alike to its authors and its recipients. It deserves publication by us and perusal by all who love noble deeds.

Following is the correspondence:

To Major-General Shafter, commanding the American army in Cuba;

Sir: The Spanish soldiers who capitulated in this place on July 16 last, recognizing your high and just position, pray that through you all the courageous and noble soldiers under your command may receive our good wishes and farewell, which we send them on embarking for our beloved Spain. For this favor, which we have no doubt you will grant, you will gain the everlasting gratitude and consideration of 11,000 Spanish soldiers, who are your most humble servants.

PEDRO LOPEZ DE CASTILLO,  
Private of Infantry.

Also the following letter addressed to the soldiers of the American Army:

*Soldiers of the American Army:* We would not be fulfilling our duty as well-born men, in whose breasts there live gratitude and courtesy, should we embark for our beloved Spain without sending to you our most cordial and sincere good wishes and farewell. We fought you with ardor, with all our strength, endeavoring to gain the victory, but without the slightest rancor or hate toward the American nation. We have been vanquished by you (so our generals and chiefs judged in signing the capitulation), but our surrender and the bloody battles preceding it have left in our souls no place for resentment against the men who fought us nobly and valiantly.

You fought and acted in compliance with the same call of duty as we, for we all represent the power of our respective states. You fought us as men, face to face, and with great courage, as before stated, a quality which we had not met with during the three years we have carried on this war against a people without religion, without morals, without conscience and of doubtful origin, who could not confront the enemy, but, hidden, shot their noble victims from ambush and then immediately fled. This was the kind of warfare we had to sustain in this unfortunate land. You have complied exactly with all the laws and usages of war as recognized by the armies of the most civilized nations of the world, have given honorable burial to the dead of the vanquished, have cured their wounded with great humanity, have respected and cared for your prisoners and their comfort, and, lastly, to us, whose condition was terrible, you have given freely of food, of your stock of medicines, and you have honored us with distinction and courtesy, for after the fighting the two armies mingled with the utmost harmony.

With the high sentiment of appreciation from us all, there remains but to express our farewell, and with the greatest sincerity we wish you all happiness and health in this land, which will no longer belong to our dear Spain, but will be yours, who have conquered it by force and watered it with your blood, as your conscience called for, under the demand of civilization and humanity. But the descendants of the Congo and of Guinea, mingled with the blood of unscrupulous Spaniards and of traitors and adventurers—these people are not able to exercise or enjoy their liberty, for they will find it a burden to comply with the laws which govern civilized communities.

From 11,000 Spanish soldiers.

PEDRO LOPEZ DE CASTILLO,  
Soldier of Infantry.

"The Vivisection of China"

If Spain has joined the Russo-Franco alliance it simply means that France has decided to accept Spanish diplomatic and military aid as collateral for her financial assistance—past, present and future. If Great Britain has finally accepted the "sphere of influence" plan of exploiting China, and has given up the "open door" principle for which she has

contended so long, then it is very probable that Russia and Great Britain have agreed upon a compromise which will forbid all thought of war. In this case the process which Elisee Reclus in the September *Atlantic* calls "the vivisection of China" will proceed apace, Japan, Germany and France joining Great Britain and Russia in the task. The movements of the British fleet off the Chinese coast during the past week have been such as to impress both China and Russia that Great Britain at last meant business. But whether Lord Salisbury was standing out for the "open door" principle remains to be seen. Certain it is that if Great Britain has given up the "open door" principle, then our manufacturers are to find more restricted markets in Asia than they would have had we joined Great Britain in a demand for the "open door."

#### NOTES

Riots in the interior provinces of China have imperiled the French Roman Catholic and American Protestant missions. The American and British consuls at Kiung Chau and Canton have insisted that the viceroy of Hainan should protect the Presbyterian missions at Nodoa and Hoihow.

The Liberal victory at the Southport by-election, held to select a successor to Mr. Curzon, is conclusive proof that the former Liberals, latterly Liberal-Unionists, are returning to their former fold now that the issue of Irish home rule is out of the way. It also measures to some degree a Tory revolt against the foreign policy of Lord Salisbury.

That Salvador, Honduras and Nicaragua, notwithstanding the failures of similar experiments in the past, should have persisted and completed the draft of a federal constitution is a welcome sign of better days in Central America. The officials of the new republic are to be elected Dec. 1 and are to be installed in office March 1, 1899. The constitution is not subject to ratification or amendment by the people, and therein lies the danger of the permanence of the republic.

Harold Frederic cables from London that five out of six Englishmen he meets now hold that war between Great Britain and the United States is as "improbable and would be as ghastly as a similar contest between England and Scotland." Hence the *Spectator's* frank plea for the abrogation of the Clayton-Bulwer treaty and British acquiescence in American control of a Nicaraguan canal if a plan of joint responsibility for its construction and control cannot be arranged.

The war will modify and alter educational curricula. The schools in Cuba henceforth are to teach English, and Superintendent of Schools Andrews of Chicago, recently president of Brown University, announces that Spanish hereafter will be one of the optional studies in Chicago's public schools. Not a moment too soon is the latter announcement. If we are to govern in climes populated by Spaniards and their descendants of mixed blood we must have merchants, agents, consuls and governors who can speak Spanish.

The *American Agriculturist*, after thorough investigation, has arrived at the conclusion that the introduction of the trolley has increased the value of farm land adjacent to cities from five to twenty-five per cent., and this not alone because of the enlarged market and its relative nearness, but also because the trolley provides a centripetal force that is taking city people more and more out into the suburbs and country districts, where they will bring ideals and wealth which will change modes of living and make betterments—social and financial—possible.

The annexation of Porto Rico with the entrance of her products into the United States

free of duty adds to the economic peril of the large industrial and commercial interests of the British West Indies, especially Jamaica. And as the British Government, after a thorough investigation of the condition of affairs in Jamaica and frank acknowledgement of the perilous condition of vast interests there, has recently replied that it can do nothing to alter the situation by granting countervailing duties to her West Indian colonies, it is not surprising to learn that annexation by the United States is now desired by the Jamaicans, and that petitions to that effect are now circulating for transmission to London. It would be difficult to say "No" should Jamaica insist and Great Britain assent.

The navy emerges from the war unscathed. No scandal attaches to its administration for reasons that are obvious to the wise. It would seem, however, that the present system of rewarding its officials for gallant service done is one sure to work injustice. Friends of those officers who were loyal to duty but did not participate in the conflicts at Manila and Santiago have already pointed out to Secretary Long the grievous injustice done to them by the recent promotions of their more fortunate colleagues, and Commodore J. W. Philip has protested against his own promotion made at the expense of his comrades. He cannot decline it, for that would be equivalent to a resignation from the service. Congress should provide some more rational way of rewarding men without punishing others quite as loyal and competent but less favored by fate.

#### In Brief

Next National Council Portland, Me., 1901.

A tract society under a new name—the League for Social Service described by our New York correspondent.

This is the latest week on which contributions to the American Board may be counted in the receipts of this year. If your gift has not yet been sent, forward it today.

Mr. George Curzon, who is to succeed Lord Elgin as viceroy of India, is the son of an Anglican clergyman and another notable to be added to the long list of those so born and trained.

Francis Murphy has been appointed chaplain of the Fifth Pennsylvania Regiment. Though not a minister, his warm sympathy, hearty Christian faith and enthusiastic devotion to temperance reform should make him a valuable chaplain.

The *Boston Journal*, giving a news item of a lecture by Rev. C. O. Brown, refers to him as one "whose famous church trial in San Francisco and vindication in Chicago all remember." Truth requires us to say that Dr. Brown was expelled from the Bay Conference after having confessed his guilt, and also from the Chicago Association. This could hardly be called a vindication.

Statistics of two years' campaign of Spanish soldiers in Cuba show that out of every 1,000 ten died as the result of wounds received in battle, 267 died of yellow fever and other diseases and 143 were sent home because unfit for duty through illness. From these facts we may see to what American soldiers will be called in polluting the lands taken from Spain and what are the chief foes they will have to guard against.

Closely following the meeting of the American Association for the Advancement of Science in Boston will come the British organization of the same name in Bristol, Eng., Sept. 7-14. Americans have a special interest in that meeting, for a memorial tower to Sebastian Cabot, a native of Bristol, is to be dedicated at that time, and ex-Representa-

tive John W. Candler will represent Boston on that occasion.

Spain, as she moves out from the Western hemisphere, wants to take away with her the body of Columbus. As this is the one valuable memento of her long misrule in America, it would be better for her to leave it. But since she abandons possession of all that her hero discovered, she is entitled to retain his remains if she can gather them together. One portion of them appears to have been deposited in San Domingo and another portion in a cathedral in Havana.

A Congregational Auxiliary to the Army and Navy Commission of the Y. M. C. A.'s has been formed in Washington, and letters have been sent out from it to all Congregational pastors, asking the hearty support of their churches. The letter is signed by Rev. Drs. S. M. Newman, H. A. Stimson, A. J. F. Behrends and a number of other prominent ministers and laymen. Contributions sent to the treasurer of the auxiliary, John B. Slemen, Jr., Union Savings Bank, Washington, are turned over to the treasurer of the Christian Commission.

*The Spectator* well maintains its prestige as a fair and discriminating interpreter of public opinion both in Great Britain and the United States. We learn from a reliable source that the sole proprietor and the editor of the paper is Mr. St. Loe Strachey, who was a member of the editorial staff for ten years prior to the death of the editor, Mr. R. H. Hutton. The excellent editorials on American politics which we attributed to Mr. William Clarke were from the pen of Mr. Strachey. Of themselves they give assurance that *The Spectator* will in no way decline from its former high standard.

The German sense of humor is quite different from the American. The Salvation Army advertised in a newspaper in Germany that at one of its meetings "the greatest liar in Neustadt would be exposed." The editor of the paper and the Army lassie who prepared the advertisement were arrested and fined for publishing language calculated to disturb one or more of the burghers of Neustadt. If the devil, who was to have been exposed as the father of lies, knew of the way his detractors had diverted attention from him to the sinners of Neustadt and of the punishment these detractors had brought on themselves he must have been amused—unless he is a German.

"This is to certify that Doct. Marcus Whitman is an assistant missionary to Indian tribes West of the State of Missouri under the direction of the American Board of Commissioners for Foreign Missions." A few months ago it was discovered that a certificate with this inscription was in the hands of Mrs. Pringle, the adopted daughter of Marcus Whitman. It was in a bundle of papers belonging to him and handed to Mrs. Pringle soon after the massacre. The certificate was signed by Rufus Anderson and David Greene, secretaries of the Board. We have received an excellent facsimile of it from a son of Dr. Greene, Rev. Samuel Greene. The certificate is to be presented to Whitman College.

While the American people are taking thought about the future of the Spanish colonies it may be well for them to gather what information they can about the workings of a tropical climate. A dispatch, reporting the great increase of illness among the American soldiers in Porto Rico, says: "The climate here possesses absolutely no recuperative property." Yet Porto Rico is said to have the best climate of any of the West Indies. It looks as if we had to deal with a permanent enemy, whose attacks are likely to cause our garrisons year by year as many losses as a

small campaign. And because troops cannot be kept long in the islands, there must be a correspondingly larger standing army to supply reliefs.

Since Aug. 1 Rev. Warren P. Landers has been connected with *The Congregationalist* as Superintendent of Circulation. Mr. Landers is a graduate of Boston University, was ordained at Middleton in 1891, where he served as pastor of the Congregational church till last March. He returned a few weeks ago from the International Sunday School Convention in London, to which he was a delegate. He is the press superintendent of the Massachusetts C. E. Union. He has frequently written for this and other newspapers. Last year he compiled the official report of the annual C. E. convention at San Francisco. He is already widely known among the churches, to whom we cordially commend him.

Cordial congratulations are expressed for *The Congregationalist* by several of our contemporaries on our removal to new quarters. *Zion's Herald* says that the electrotyping showing eleven persons in the editorial conference suggests a reason why *The Congregationalist* is "one of the very best of religious journals." *The Christian Register* expects that our proximity to the Unitarian rooms will lead to "an unconscious adaptation to the new methods of thinking against which *The Congregationalist* so often protests." If we should begin any such movement unconsciously, we know certain of our readers who would speedily make us conscious of it. But so far as new methods of thinking commend themselves as wise we welcome them, and gladly adopt all truth which results from them.

The National W. C. T. U. has issued an official statement to the effect that that body is in no way legally bound to the Temple in Chicago or any of its entanglements. The Temple is only an affiliated interest of the union and not an integral part of its work. This statement says that the vote of the national executive committee to give up all effort to own the Temple is meeting with the approval of all the leading officers and workers. More than \$200,000, mostly contributed by members of the organization, have been spent in floating the enterprise, while the building has never brought any revenue to the union. The W. C. T. U. can lose nothing more by enlightening its members as to the facts, but hopes that money hereafter contributed, representing much self-sacrifice, may be applied to building up its work. It would seem to be inevitable that the effort to build and own the Temple must be a confessed failure.

Booker T. Washington, whom the Boston *Transcript* calls the "Negro Franklin," made a speech at Ashfield last week which was admirable on the whole, but in which, we regret to say, he said of the United States: "We went to the Sandwich Islands with the Bible and Prayer-Book in our hands to win the souls of the natives; we ended by taking their country without giving them the privilege of saying yea or nay." In the first place, the evangelizing of Hawaii was a work of individual initiative, not of governmental action. In the second place, the domination of Americans in Hawaiian commercial and social life was the inevitable result of superior physical and mental stamina, not of trickery or brutal disregard of native rights. In the third place, the overthrow of the monarchy was the just punishment of a ruler who had disregarded her oath of allegiance to a constitution and had deliberately decided to profit by the re-establishment of corrupt practices. Lastly, it is a fact that in 1854 naught but the death of Kamehameha II. prevented Hawaiian annexation by the volition of the Hawaiians themselves.

## Current Thought

AT HOME

*The Watchman* observes: "The refusal of the sultan to entertain the claims for damages to American property in his dominions inflicted during the Armenian outrages makes Turkey a good subject for our compulsory offices when we get through with Spain. If our warships should take Constantinople, we wonder whether our imperialists would stand by their doctrine that the stars and stripes must never be withdrawn from territory over which it has been raised."

*The New York Evening Post*, with absolute truth, says: "In our future colonial service we must put a premium on such training [as England gives her colonial administrators] if we would look for anything like such success. On the one side we have the experience of Spain—squeezing the life-blood out of her colonies, filling them with a corrupt public service, and leading to ghastly wreck. On the other England, opening her colonies to the commerce of the world, administering them through the wisest men of the most inflexible integrity she can secure, and binding them to her in loyal affection. Which of the two shall we imitate?"

*The Christian Register*, referring to the recent article of a French writer, M. Desmoulin, which acknowledges the superiority of the Anglo-Saxon, says: "It is a question whether this author has ever yet put his finger on the cause of the superiority of the Anglo-Saxon. It is possible that our strength lies not so much in the school itself as in the moral life that demands the school, that brought the common school into being."

*The New York Tribune's* reply to such a wall and diatribe as William Lloyd Garrison perpetrated last week is this: "Only the sufferers from Tolstoyism go by on the other side in sackcloth and ashes and cry, 'Unclean! unclean!' But in old times, at least, it was not the joyous, living multitude, but the lamenting outcast, that was unclean."

ABROAD

*The Christian Leader* (Glasgow), rejoicing in the peace between the United States and Spain, says: "The war will ever be memorable as one of the very few in the world's history which have been in their origin and their progress marked alike by courage, ability and Christian nobleness." Emile Ollivier, formerly prime minister of France, in the *September Century*, analyzes the past and present relations of the United States, Spain and France, and concludes thus: "Therefore, in the name of justice and right, of humanity and liberty, we ought to range ourselves on the side of America. That certain interested motives and unacknowledged considerations may be mingled with the generous impulses which have prompted her to take sides with Cuba is quite possible; but this impure alloy cannot blind us to the general character of the enterprise. However covetous some of her citizens may be, the United States in this instance is not a freebooter. She is a liberator, and the Eternal will be just in crowning her arms with victory."

The war correspondent of the *London Chronicle* has this to say of the American soldier and the conduct of the war: "Of the bravery, stubborn determination and superb fighting qualities of the American infantry—volunteers as well as regulars—too much cannot be said. Their conduct was simply superb. It was as perfect as the work of the artillery was inefficient and the general plan of operations distinguished by incapacity. To be frank, the conduct of military operations has been deplorable, and but for the fact that the Americans are fighting a people who seem incapable of fighting, except when driven into a hole, and whose vitality and manhood have been sapped and destroyed, the American army of invasion would have been destroyed half a dozen times over."



## The Educational Attitude

By Hamilton W. Mable

The man whose life is intelligently ordered is always preparing himself for the highest demands of his work; he is not only doing that work with adequate skill from day to day, but he is always fitting himself in advance for more exacting and difficult tasks.

If a man is to become an artist in his work, his specific preparation for particular occasions and tasks must be part of a general preparation for all possible occasions and tasks. It is not only impossible to foresee opportunities, but it is often impossible to recognize their importance until they are past. It is well to know by heart Emerson's significant lines:

Daughters of Time, the hypocritic Days,  
Muffled and dumb like barefoot dervishes,  
And marching single in an endless file,  
Bring diadems and fagots in their hands,  
To each they offer gifts after his will.  
Bread, kingdoms, stars, and sky that holds them all,  
I, in my pleached garden, watched the pomp,  
Forgot my morning wishes, hastily  
Took a few herbs and apples, and the Day  
Turned and departed silent. I, too late,  
Under her solemn fillet saw the scorn.

The days which come so unobtrusively and go so silently are opportunities in disguise, and to enable a man to penetrate that disguise and discern the royal figure in the meanest dress is one of the great ends of that education which must always, in some form, precede real success. For nothing which endures is ever done without some kind of preliminary training. Men do not happen by chance upon greatness; they achieve it. Noble work of any kind is the fruit of laborious apprenticeship, and from the higher forms of success the idler and the amateur are forever shut out. A man often enters a new field or takes up a new tool with surprising facility and power; but in these cases the man is only carrying into a fresh field the skill already acquired elsewhere. It has sometimes happened that a sudden occasion has called an obscure man to his feet, and he has sat down famous. In such instances it is the custom to say that the orator has spoken without preparation; as a matter of fact, the man knows that he has been all his life preparing for that critical moment. If he had not risen full of his theme, with the rich material of noble speech within reach of his memory or imagination, he would have left the hour empty and unmarked. In such a moment a man rises as high as the reach of his nature and no higher, and the reach of his nature depends on the training he has given himself.

The hour for commanding speech comes to the politician, whose study of public affairs is chiefly a study of the management of his constituents, and he sits down as empty as he arose; the same hour, arriving unexpectedly to Burke or Webster, draws upon vast accumulations of knowledge, thought and illustration. In the famous debate with Hayne, Webster had practically but a single day in which to prepare his reply to the brilliant attack of his persuasive and accomplished adversary, but when he spoke it was to put into language for all time the deep conviction of the reality of the

national idea. The great orator had scant time to make ready for the greatest opportunity of his life, but, in reality, he had been preparing from boyhood to make that immortal speech. Brilliant speeches are often made extemporaneously, but such speeches are never made without long and arduous preparation. "The gods sell anything and to everybody at a fair price," says Emerson, and he might have added that they give nothing away. Whatever a man secures in the way of power or fame he pays for in preliminary preparation; nothing is given him except his native capacity, everything else he must pay for. To recognize opportunity when it comes, or to make the highest use of it when it is not to be recognized at the moment, involves constant enrichment and education of the whole nature.

It is one of the secrets of the higher kind of success to make life interesting, and this secret is committed mainly to those who get the educational value of events, conditions and relationships. The man who can rationalize his entire experience is in the way of learning the deepest lesson of life and of keeping the keenest interest in all its happenings. A mass of facts exhausts and wearies the student, but when they fall into order, disclose connections and reveal truth they awaken enthusiasm. The body of fact without the soul of truth is a dead and repellent thing, but if the soul of truth shine through straightway it becomes vital, companionable, stimulating. Now the most fruitful preparation for opportunities and tasks of all degrees of importance is that attitude towards life which habitually secures from it the truth behind the experience and the principle behind the fact. Some men are enriched by everything they touch because they seem instinctively to get at the spiritual meaning of events. Other men get nothing but material results from their dealing with the world. One man takes nothing off his broad acres but crops. Another harvests his crops with as large results, but harvests also knowledge of the chemistry of nature, appreciation of the landscape beyond his own fields, and those qualities of character which have their root in honest work in the open fields.

A striking difference is discernible between two classes of men of business. One class is shrewd, keen, successful, but entirely uninteresting because it fastens its attention exclusively upon the bare, hard facts of the situation. The other class is not only equally successful, but possesses a rare interest because it penetrates behind the facts of trade to the laws of trade, studies general conditions and continually deals with the situation from the point of view of large intelligence. No human being is so entirely devoid of interest to his fellows as the trader who barter one community for another without any comprehension of higher values or wider convictions. On the other hand, few men are more interesting than the great merchants whose vision penetrates to the principles be-

hind business, and who acquire a kind of wisdom which is the more engaging because it is constantly verified by contact with affairs. The man who is a trader never gets beyond the profit of his shrewd bargain. The man who trains himself to study general conditions puts himself in the way, not only of great wealth, but of leadership and power.

Behind every trade and occupation there are the most intimate human connections; beneath every trade and occupation there are deep human relationships, and it is only as we discern these fundamental relations and connections that we get a true conception of the magnitude of the practical activities of society and of their significance in civilization. The man who treats his trade as mere opportunity of making money, without taking into account the service of that trade to men or its relation to the totality of social activities, is as truly anti-social in his spirit and methods as an anarchist. Such a man breaks society into selfish fragments, and turns commerce into vulgar bartering. The penalty of such a sordid and narrow view of life is never evaded; the trader makes gains and often swells them by hoarding; but he rarely secures great wealth—for great fortunes are built by brains and force—and he never secures leadership. He who is to win the noblest successes in the world of affairs must continually educate himself for larger grasp of principles and broader grasp of conditions.

### Quiet Talks With Earnest People in My Study\*

BY REV. CHARLES E. JEFFERSON, D. D.

#### XV. CO-OPERATION

But sympathy is not complete until it expresses itself in action. Good feelings are not enough. They must blossom in good deeds. Sympathy without works is dead. Minister and laymen must work together. When they do this all things are possible. It is because they do not do it that the millennium is so far away.

The curse of the centuries is the delusion that religion is a thing which can be conducted and controlled by the clergy alone. For a thousand years the policy of the Church of Rome fostered this delusion. The entire administration and worship of the church were monopolized by the hierarchy, while the laity degenerated into disfranchised spectators. In many countries this is Catholicism still. One of the sounds which every tourist through Europe brings home with him is the monotonous droning of the priests heard in all the cathedrals and churches. Whether any one is present or not the industrious repetition of unintelligible words goes on. Christianity seems to be a vast machine whose wheels must be kept everlastingly turning, and whether the turning has any effect on human life or not it is the business of the clergy to keep the machine grinding. From such foolishness Martin Luther endeav-

\* Copyright, 1898, by Charles E. Jefferson.

ored to deliver Christendom, but 300 years after his death we have not yet reached the promised land. The virus of the Romish poison is in us still. Errors ingrained by the precept and practice of centuries are not easily eradicated. The luxury of looking on while the priest does the work is too sweet to be surrendered. We count ourselves Protestants, but retain the temper and habits of our Roman Catholic ancestors. In theory we hold that every Christian is a king and priest unto God; that the veil has been rent in twain, giving every follower of Jesus unhindered access to the holy of holies; that to every redeemed soul the command is given, "Go, disciple the nations"; and that all church members—both laymen and clergymen—are brethren in the Lord. This is our theory, but we shrink from living it.

In many a Protestant parish the minister is practically a priest. To him are committed all the mysteries. His privileges and powers are unique. He must do all the thinking, planning, planting, harvesting. He is responsible for everything that happens, from the conversion of a soul to the creation of a deficit. To him are given the keys of the kingdom of heaven. Whatsoever he binds is bound, and whatsoever he looses is loosed. The church is known by his name. Its own members have a habit of speaking of it as though they were outsiders. If for any reason prosperity lingers the fault lies at his door. The laity are spectators. They look on, listen, put money into the contribution box. This latter makes them bold to do more. They criticize, pass judgment, even crowd into the seat of the scornful. The church is a Sunday theater, and they take a box for the season. The preacher is the star actor, and the quartet is the orchestra furnishing music between the acts. This is not caricature. It is a photograph—a snap shot taken on the spot—of a section of current Christianity. The photograph may suggest why we have so many distressing and unsolved problems. Until laymen become helpers, yoke-fellows, servants, fellow-laborers, heralds, pastors, fishers of men, co-workers with their leader and with God, the church is, of all institutions, most miserable and we are yet in our sins.

Is there a church problem which co-operation will not solve? Take, for instance, that of the Sunday evening service. Church members are rapidly reaching the conclusion that for them one Sunday service is sufficient. Their conviction is also steadfast that the pastor should preach a Sunday evening sermon. The pastor goes into the pulpit, and his people remain in their parlors. The result is a disheartened preacher and an appalling area of unoccupied pews. This is the Sunday evening problem! How can it be solved? Simply by laymen going to church Sunday evening. Why should they not go? If the need for an evening service has vanished, then by all means let the service be abolished. Each church must determine this for itself. What sense is there in squandering the time of the sexton and the nervous energy of the preacher in keeping up a service the need of which has disappeared? But needed or not, so long as the service is maintained it is the duty of laymen to attend it.

"We must keep the church open," cry the stay-at-homes, not knowing what they say. When is a church open? When the doors are unbolted and the gas is lighted? No! When a church keeps open house it itself must be present to welcome the guests. An open church means a church with Christians in it ready to welcome all comers. The world cares nothing for empty church buildings. Without people in them they are cold as refrigerators and depressing as sepulchers. A dwindling and deserted church service is one of the deadliest of all enemies of faith. Better hold no service whatever than a service with an occupant in every tenth pew. The Sunday evening service is not attractive unless made so by the Lord's people. Where people in large numbers congregate other people want to go. It is a cold world and a fire always draws a crowd. There is no fire so congenial and attractive as that kindled by a large worshipping congregation. To suppose that the unconverted are going to rush into church buildings left vacant by the very men who profess to believe that "he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," is to indulge in the suppositions of a fool. A preacher of extraordinary gifts may draw a crowd into a building, but little is gained unless laymen are present to draw the crowd into the kingdom of God. It is not the preacher but the church against which the gates of Hades shall not prevail. When laymen work to fill the churches preachers will preach better than they do. Every minister ought to have as many assistant pastors as there are members of his church. Unless backed up by his church he can do nothing. Peter was mighty on the day of Pentecost, not because he had a fluent tongue, but because there stood behind him 120 men and women in whose faces there lingered traces of the glory of the tongues of fire.

### Jews in the United States

Some members of this peculiar people are to be found scattered all over our country, but large colonies have grown up in several of the chief cities. They are most numerous in New York city, where it is estimated that there are 300,000. A sketch of their history in the United States is given in *Frank Leslie's Monthly* for August by a prominent Jewish editor, Mr. Abraham S. Isaacs, from which many of the facts here given are taken.

In 1654 twenty-seven Jewish refugees arrived at New Amsterdam, now New York. They were not hospitably received, and were too poor to pay their passage, for which their baggage was seized and sold at public auction. Three years later several of them went to Newport, R. I., where, in the course of a century, they increased to over 1,000, built a synagogue, and gained considerable wealth and influence. In 1733 twenty Jewish families settled in Savannah, Ga., and a few years later a Jewish community was formed in Charleston, S. C. In Philadelphia a colony settled, some of whose members did good service in the War of the Revolution. Here, in 1781, Rebecca Gratz was born, who was the model for the heroine in Scott's *Ivanhoe*. She organized the

first Hebrew Sunday school in the United States. Before the beginning of the present century there were Jewish colonies in Baltimore, Richmond and New Orleans. When Amos Lawrence of Boston offered \$10,000 to complete Bunker Hill Monument, on condition that some other person would give an equal amount, a Jew of New Orleans named Touro sent his check for \$10,000.

About fifty years ago German and Polish Jews began to emigrate to America, and these, particularly the German element, began to have large influence in shaping Jewish thought and customs. German rabbis occupied Jewish synagogues, and led the reform movement in American Judaism. The ritual of synagogue worship was modernized, and weekly sermons began to be preached in German and English.

The first shipload of Russian Jews arrived in New York in 1881, the advance guard of some 300,000 who have since been added to our Jewish population. Persecution in Russia drove them to seek refuge in this country, where the large gifts of Hirsch and others of their race provided homes for them in city and country. It seemed at first as though they could not be assimilated into American life, but their children were sent to the public schools, and by the gifts of wealthy Jews technical and manual training schools were founded for them and many of them were settled in agricultural colonies. There are in New Jersey 450 farms with 10,000 acres, and in Connecticut 418 farms with 30,000 acres cultivated by Jews. There are also Jewish farmers in the neighborhood of Chicago, St. Paul and other cities. Great impulse was given to Jewish philanthropy by providing for the needs of the poorer brethren. Thousands of those who came here in great poverty have become self-supporting, and many have become prominent in trade, gaining wealth and culture. They keep their own racial characteristics and maintain their own organizations. Last year there were reported 570 Jewish congregations, with 143,000 communicants. As a rule, the head of the family only is counted as a member of the synagogue. Still, a large number must be unattached to any synagogue, for it is estimated that there are 1,200,000 Jews in the United States.

They have established many charitable institutions, including orphanages, hospitals and homes for the aged. The Order of the Benai Berith, a benevolent organization, has 25,000 members, and supports several of these institutions. Benevolent societies of women are connected with most of the synagogues, helping in the management of charities. The Jews in several cities have organized their benevolent work under what is known as the United Hebrew Charities, with marked success.

Three theological seminaries are maintained by Jews, the oldest of which was established in Cincinnati about twenty years ago. They have a publication society and a historical society. They have done much in recent years to improve the efficiency of their Sabbath schools, both as to methods and teaching. The Jewish Chautauqua held its second annual session last month, and is flourishing. Much is being done for the religious training of



the children of the poor. More than 3,000 of them are in the Hebrew free schools in New York, and similar work is being vigorously carried on in a score of the larger cities.

The Jewish Women's Council, organized in 1893 in connection with the World's Fair at Chicago, has a membership of 6,000, with over fifty branches. These branches are subdivided into circles, which study Jewish history, the Bible, literature, ethics and philanthropy. They maintain kindergartens and classes of poor children for religious study. They labor to restore the Jewish Sabbath and reverence for Jewish institutions.

Among educational institutions sustained by Israelites one of the most noted is the Hebrew Institute of New York, modeled after the plan of Cooper Institute. It has a lecture hall, gymnasium, baths, library, reading-room and classes for sewing, science, literature, music, languages and the arts. The institution is open to all classes, and its refining influence is exerted over thousands of Jews.

Jews have shown themselves loyal American citizens, both in peace and war. A considerable number of them are to be found in the volunteer regiments. Colonel Roosevelt has recommended one of them for promotion. Out of a list of 600 wounded before Santiago fifteen had Jewish names.

This sketch will suggest to many Christians that there are important grounds for sympathy with the race from which we have received most important religious beliefs and with which our religious history is closely interwoven. While Jews maintain, with jealous pride, their own racial relations, many of the religious customs which once distinguished them have passed away, and they have adopted others which they once regarded as peculiarly Christian. Some of the most honored names in the history of our country, especially in recent years, are Jewish names. They are found in the fields of statesmanship, literature, art, business and philanthropy. They have won for themselves and their people a recognition and respect in America as great as in any country in the world.

D.

## An Avocation for Ministers

BY REV. H. N. KINNEY, EAST LAS VEGAS, N. M.

The example of many a successful Congregational clergyman shows that it will pay a minister to be good at other things as well as preaching and pastoral work. The avocation may in some instances become advantageously the vocation—a call higher.

C. F. Thwing, pastor at first at Cambridge, Mass., originated the study of the comparative anatomy of colleges. Magazines asked for his articles, Cleveland summoned him to the presidency of Western Reserve College. W. D. W. Hyde, liquidating as pastor the \$5,000 debt of a Paterson, N. J., church, was yet full of metaphysics, overflowed into the reviews, was called at twenty-seven to be president of Bowdoin. Prof. G. F. Wright of Oberlin, from the peat bogs and ridges which he diagramed in early parishes, tramped into place as international authority on The Ice Age in North America. Gerald Stanley Lee, in remote parsonages in Minnesota and Connecticut, prepared for small associations papers of literary merit which have since commanded their price in Boston and New York, and won him a chair in the *Critic* and at Smith College. Three of the younger professors at Yale Divin-

ity School first attracted attention in this wise: G. B. Stevens, building from missionary foundation the little First Church of Buffalo, systematized his theology; W. F. Blackman, ministering to the Goodyear Rubber Company at Naugatuck, Ct., stretched his studies from Scripture to sociology; B. W. Bacon based his teachings in Sunday schools as well as pulpits on his own higher criticism. Paul Van Dyke, following scholarly traditions in a Northampton pulpit, becomes professor of history at Princeton. Graham Taylor, pastor of the Fourth Church, studied Hartford thoroughly, and was asked from the vantage ground of the Chicago Theological Seminary to keep his mind on Chicago. C. S. Nash, as president of a New England Y. P. S. C. E. State Union, put thought and life, with brevity, into convention programs, and was summoned from a suburban pulpit to Pacific Seminary. H. A. Hazen, while a pastor in New Hampshire, in a book, told what he knew of other ministers and churches of the State, and National Councils called him to compile the Year-Book.

William E. Barton would, perhaps, never have preached in Boston had he not first sent on a book, the thesaurus of his observations in out-of-the-way Kentucky. The "Modern Athens" called the author of Modern Cities, S. L. Loomis, to Union Church, and the maker of Ancient Cities, W. Burnett Wright, was not deemed behind the times by Buffalo. F. B. Makepeace, beside the Shawshen at Andover, tried Fresh Bait for Fishers of Men and caught—the North Church, Springfield. After Open Air Preaching a door opened to E. H. Byington for indoor exhortation in Brooklyn.

Without sacrifice of permanence in present pulpits, some ministers have spoken to the world. J. M. Manning, D. D., himself no mean author, used to say: "My one desire is to be pastor of the Old South Church." His son-in-law and successor in that Boston pulpit, George A. Gordon, is richer in ministry to his people because he has directed the best thought of his time to The Christ of Today. Lyman Abbott is more powerful after his kind in Plymouth pulpit because of his literary mission to America. At home in Brave Little Holland, Corea and Japan, William Elliot Griffith of Ithaca has yet large evening audiences at home. In Chicago that "prince and knight," F. W. Gunsaulus, is as popular as in the rest of the world. The people of his parish love C. M. Sheldon the more because the reading public like to follow in His Steps. Throngs at North Adams first stood On the Threshold with T. T. Munger, or with Newman Smyth received New Light on Old Faiths on New Haven Green. Washington Gladden gladdens Columbus, O.—then, with his writings, the country. There were salutary reactionary effects on their sermons and auditors when a literary awakening in the village parsonages of C. E. Stowe of Simsbury, Ct., and C. E. Coolidge of Collinsville, Ct., produced, respectively, The Life of Harriet Beecher Stowe, and the admirable Analysis in Memoriam.

The Sunday school specialties of A. E. Dunning, R. R. Meredith, F. N. Peloubet, Erastus Blakeslee have blessed themselves and myriad others. If F. E. Clark, C. E. Dickinson, J. L. Hill have shaped the Y. P. S. C. E. movement, that movement has been "the making" of them.

Too often the pulpit style of clergymen is formed from commentaries. As the homiletical charm of the late Prof. Theodore C. Pease of Andover came from devotion at West Lebanon, N. H., in the original to Dante, so because Shakespeare, Browning, Wordsworth, Dante have been their *vade mecum* and delight,

A well of English undelled.

do the sermonic compositions of R. S. Storrs of Brooklyn, C. E. Jefferson of New York, Nehemiah Boynton of Detroit, P. S. Moxom of Springfield, Augustine Newton of Winchester, Oliver Huckel of Baltimore, S. E. Herriek of Boston please the literary sense.

If the study of poetry is the best way to

perfect one's prose, makers of hymn-books like E. P. Parker, C. H. Richards and W. J. Tucker have—and their hearers with them—in their richer prose, reward.

Like S. F. Smith, the author of America, two at least of the minor poets of repute, Ernest W. Shurtleff of Plymouth, Mass., and Theodore C. Williams of Oakland, Cal., Phi Beta Kappa poet of Harvard in 1895, began at Andover Theological Seminary to persistently pursue the Muse.

Deeds of the denomination in the American past or English present make an excellent "outside" study. E. H. Byington, Secretary Roy, George Huntington, A. H. Bradford and Reuben Thomas have thus, while in other occupation, made the denomination their debtor. E. M. Hill of Montreal, E. F. Atwood of Hartford, F. H. Allen of Albuquerque and E. D. Curtis of Indianapolis have widened the local outlook with their slides and serial lectures illustrating Pilgrims and Puritans.

Clergymen like the following have not deteriorated because of dedication to public affairs: W. T. McElvin of Brooklyn as a lieutenant throughout New York State of Dr. Parkhurst; A. A. Berle of Brighton as president, following Theodore Roosevelt, of the Lyceum League of America; C. P. Mills of Newburyport in the Massachusetts, C. H. Barber of Manchester in the Connecticut legislature; Senator Kyle of South Dakota representing a home missionary field in Congress.

Cataloguing 20,000 names in his admirable town history of Sanbornton, N. H., M. T. Runnells came to know the families of his hill-top parish as probably no minister before has ever done.

Besides multitudinous ministerial contributors and clergymen in the editorial sanctums of religious weeklies, like H. W. Gleason, founder of the *Kingdom*, who was first an expert stenographer, men of whom M. C. Ayres of the *Boston Advertiser*, J. H. Ross, G. H. Hepworth of the *New York Herald*, J. L. Sewall are examples, have served the public and themselves through the daily newspaper.

To the Congregational foreign missionary, Gulick, whose scientific attainments have brought him fame, should be added the name of the home missionary superintendent, E. H. Ashmun of Arizona and New Mexico, who has found his vast "bishopric" a fallow field for conchology as well as Congregationalism. New species of land shells have been named by the Smithsonian Institute for him. F. D. Kelsey made botany a pastime in Montana. W. T. Hutchins of Indian Orchard, Mass., a celebrated grower, has well earned the sobriquet, "Sweet Peas."

Activity in clubs like the Twentieth Century of Boston and Hartford, the Browning, Literary, Current Events or Congregational of various centers, have kept otherwise reclusive "Reverends" in the swirl of modern thought.

A didactic purpose need not alone determine ministerial diversion. The facile pencils of J. G. Ecob of Denver, W. G. Puddefoot of the United States and C. L. Merriam of Lowell are adjuncts, however, of public work. In evidence in the wood carvings and designs in glass and mural decoration in their handsome edifices are the artistic tastes of E. L. Clark of Central Church, Boston, and Daniel Merriman, Worcester. There is fitness and fineness in the camera work of Wallace Nutting of Providence and Secretaries Washington Choate and C. W. Shelton.

The 'cello bow in the hand of C. F. Carter of Lexington, Mass., or Professor Bacon of Yale, the baton of the conductor in the hands of G. F. Prentiss of New Haven, J. H. Selden of Elgin, or Hartford Seminary graduates, have elicited music in concert halls to the edification of large audiences.

It is strange, by the way, that so few Congregational clergymen are to be seen in Boston at the art exhibitions or Symphony or Chamber Concerts.

Congregational chaplains are now in war

times prominently mentioned. For years of peace as well as chaplains in the militia, R. S. Storrs, A. J. F. Behrends, J. E. Twitchell, C. O. Day, G. E. Hall, E. L. House, Asher Anderson have found relaxation. Chaplain H. H. Kelsey of the First Connecticut N. G. has long been noted as the best marksman of the regiment.

Especially to sallow sermonizers are to be recommended manly sports. "Bishops and other clergy" now use the bicycle. E. M. Noyes is a champion golf player of Newton. Prof. George Harris of Andover, Newman Smyth of New Haven, C. W. Huntington of Lowell are adepts at tennis. Many of the following ex-college baseball players retain in the ministry their interest in athletics. In 1881, at Andover Theological Seminary, they were members of a victorious nine that beat the academy:

*Catcher*, Rev. J. L. Sewall (Dartmouth), North Brookfield.

*Pitcher*, Rev. C. F. Carter (Yale, varsity pitcher), Lexington.

*1st Base*, Rev. A. F. Skeele (Amherst), Painesville, O.

*2d Base*, Pres. W. D. W. Hyde (Harvard), Bowdoin College.

*3d Base*, Rev. H. N. Kinney (Harvard) (Indianapolis).

*Short Stop*, Rev. Nehemiah Boynton (Amherst), Detroit.

*Left Field*, Sec. H. P. Beach (Yale).

*Center Field*, Rev. C. W. Huntington (Williams), Lowell.

*Right Field*, Rev. H. L. Brickett (Dartmouth), Marion, Mass.

## The Contributions of the Churches to the Board

BY REV. JOHN R. THURSTON

An impression that the increase of contributions to the Board has not kept pace with the increase of the membership in our churches led to investigation, of which results are herewith given.

In all the calculation only the contributions from the churches and the W. B. M. are reckoned. Legacies and special gifts are not counted, as they do not come from the living membership, or do not, as special gifts, help the Board in meeting its appropriations. These contributions are what the living church members give through the Board for foreign missions. The periods chosen for comparison are three: 1. Ten years, 1869-1878; 2. Ten years, 1879-1888; and 3. Nine years, 1889-1897. Comparing the contributions of the first year, 1869, with those of the last, 1897, we find a gain of but \$46,650, or 10.9 per cent., while the membership has increased 108 per cent. But this is not a fair comparison, as the contributions of 1897 were below the average of recent years. This comparison illustrates how true figures may deceive. But take the average contributions of the first five years (1869-1873) and compare them with the average of the last five years (1893-1897) and the increase of the annual contributions is \$152,902, or 42.7 per cent. But the membership has increased from the middle year of the first five (1871) to the middle year of the last five (1895) 96.3 per cent. This seems to be perfectly fair, and shows that while the membership has almost doubled the contributions have increased less than one-half. This compels us to believe that the average contributions of the members of our churches to the Board have diminished very seriously the past twenty-nine years, and this is shown by a comparison of the averages of these periods.

The average annual contribution per member to the Board in the first period (1869-1878) was \$1.073. In the second period (1879-1888) it was \$0.885, a loss of \$0.185, or 17.5 per cent. During the third period it was \$0.868, a loss of \$0.205, or 19.1 per cent. from the first period and of 1.9 per cent. from the second period. This may seem only the loss of a few cents per member, but when multiplied by the number of members of each year during the second period it shows that the Board received

\$779,443 less than it would have received had the average of the first period been maintained. In that case the Board would have received in the third period \$1,031,275 more than it did, aggregating a loss during both periods of \$1,810,688. Were the average of the first period maintained, the present year the Board would receive \$671,552 from contributions of the churches and the Woman's Board. How much we shall fall short of this September will show.

But it may be asked, Have not all benevolent contributions fallen off? No; they have gained greatly, not only in the aggregate given (the aggregate of the total benevolences of the last five years, 1893-1897, is more than double of that of the first five years, 1869-1873, while the membership of the last five years is not quite double that of the first five), but also the average given yearly by each member for all benevolences has risen. This is shown by the reports of the total of benevolent contributions for these three periods. The average in the first ten years was \$3.438 for each member's annual contribution. In the second it was \$4.003, an increase of 16.4 per cent. In the third it was \$4.232, an increase of 23 per cent. from the first period and of 5.4 per cent. from the second.

The inevitable conclusion from these figures is that our members are giving less individually per year to the Board, but they are giving more individually to other benevolent objects. There has been a serious diversion of contributions from foreign missions to other forms of Christian work. The larger portion of this diversion came in the second period (1879-1888), but it has increased slightly in the last period (1889-1897).

These facts must suggest a serious question to every thoughtful member of our Congregational churches, "What can I do not only to bring back the former rate of giving to the foreign work, but to give it such increase as shall in some adequate degree carry out the commission of the Master?" And the answer to this question concerns not only the foreign work but that at home, for we cannot expect the Master to bless our most zealous efforts at home while we neglect his command to preach the gospel to every creature. Does not the question come with peculiar emphasis to every pastor?

## In and Around New York

The People Have Grown Bold

The voters of New York are finding themselves; they thought they were lost in a political boss. The sentiment is overwhelmingly in favor of Theodore Roosevelt for governor; it is a veritable stampede. Black is not in the race. Conditions may change. Roosevelt may decline to run. At the moment, however, the feeling is, not that Roosevelt has done much in Cuba, not that he has all at once developed a personal popularity. The people of New York State are and have long been mad. They have not vented their feelings on Platt, Black and the rest because they saw no place to begin to fight a machine that had spirited away in advance all the weapons. The secret of the whirlwind now sweeping through this State in favor of Roosevelt grows solely out of the belief that perhaps here is a weapon powerful enough to kill. If the people continue to think it so they will hurl Roosevelt at bossism, not to put Roosevelt anywhere for the sake of Roosevelt, but in order to down rottenness and secure good State government. The feeling is gaining ground that if reform is good for Cuba it is also good for New York. It may be a little different variety that is needed, but the war has gotten us in the way of applying reforms, assortments to suit. It is to be hoped Colonel Roosevelt understands this secret of his wonderful popularity.

Metropolitan Opportunities

Ministers have been known in times past to seek calls to pulpits and desirable secretary-

ships, and there is an impression here that almost every ambitious pastor outside of New York desires before he dies to be settled over a New York congregation. At the moment there are metropolitan vacancies carrying salaries of at least \$70,000 a year. A vicar of Trinity parish died suddenly last week. A new one is wanted. The salary is \$7,000. Usually Episcopal parishes get their new men in June, but this year there are a dozen or more vacant cures, worth \$600 to \$1,500 each. Bethany chapel wants a new man in Mr. Richards's place at \$2,000; and, while nothing has yet been done, no one need be surprised to hear of one or more assistants being called to Broadway Tabernacle when Dr. Jefferson gets the place warm and begins to push. Madison Avenue Presbyterian offered Dr. Coyle of Oakland \$7,000, but he declined it, and the place is still open. Dr. Howard Crosby's old pulpit is vacant. It will pay \$4,000 to somebody even if it moves, which is unlikely. Dr. Hall's church, when it finds the right man, will pay him \$12,000 to \$15,000, but a Scotchman or an Englishman stands a better chance of earning it than an American. The Old First Presbyterian will engage an assistant, an ordained man, in place of the lay assistant it had last year, and there are other vacancies in Presbyterian churches, their tendencies being to increase the pastoral force. There are two, perhaps three, desirable Episcopal secretaryships vacant, salaries \$2,500 to \$5,000 a year each, a new secretary will be wanted by Mr. Dodge's Evangelical Alliance, and there is a vacant American Bible Society secretaryship which no one seems to know when the managers will fill. This is in Manhattan only. Brooklyn has its wants, and since the consolidation Brooklyn passes for metropolitan save here in the metropolis.

The New League for Social Service

Finding at the very beginning of summer that he could not carry on his social work longer under the Evangelical Alliance, Dr. Strong has succeeded before the end of August in getting a new society organized, incorporated, officers elected and operations actually under way. This is not a small accomplishment. But an even greater one is the remarkable array of people who have come to the support of his work. This work is: "to educate public opinion and the popular conscience, from the enlightening and quickening of which must come every needed reform, whether moral, political, industrial or social." The method is to induce ministers wherever possible to interest young people in their churches in the systematic distribution of pamphlets containing articles on reform topics prepared by the ablest authorities. In order to make the pamphlets even more attractive, famous story-writers are to be asked to put the economic truths into fiction, with enough plot to carry the reader to the last page.

Information about naturalization, the duties and privileges of American citizenship, etc., are to be prepared in many languages, so that the foreigner, no matter what tongue he brings with him to these shores, can read in it those things he so much wants to know, or at least ought to know. State by State the aim is to be to make certain persons responsible for a few families each, and through this intricate organization be able to place special matter in the hands of people independent of periodicals of all kinds. In this way it is claimed that a modernized referendum can be had, which can act quickly, if need be, against bad bills in legislatures, and in favor of good ones, and in all other ways that intelligent citizens under wise guidance ought to act.

When Dr. Strong resigned from the Evangelical Alliance, a missionary secretary wondered whether there was enough of the alliance apart from the secretary to accept the resignation. It is not strange, therefore, that Dr. Strong took his rightful place, the head, in the new league. The other officers are William H. Tolman, secretary, and Spencer Trask, treasurer. More or less closely identi-



fied with it are Dr. Washington Choate, Dr. Washington Gladden, Dr. Edward Everett Hale, Dr. Charles H. Parkhurst, Dr. Richard S. Storrs, Mrs. Alice Freeman Palmer, Mrs. Margaret E. Sangster, Mrs. Mary Lowe Dickinson, Miss Jane Addams of Hull House, President Frissell of Hampton, Bishops Potter and Huntington of New York dioceses, and Bishops Vincent and Hurst, the former of Chautauqua and the latter of the American University. Active in the committee of direction are William B. Howland, Robert C. Ogden, Mornay Williams and Dr. Albert Shaw.

Beside the distribution of information in pamphlets, the league will indicate to ministers, students and others the latest sources of information regarding present day religious, municipal, industrial and allied problems. It will also have a lecture bureau, chiefly for uses of employés of labor. A very large membership is hoped for, and so the dues have been placed at only \$1. The incorporation of the league was effected last week, and its new offices are in the United Charities building.

CAMP.

## In and Around Chicago

### A Great Outrage

Wednesday, Aug. 17, in open day, on a public street in Highwood on the North Shore, Mr. Carl Pethke, a German tailor, killed Rev. Samuel Breakwell, pastor of the Baptist church at Darien, Wis. The murder was the outcome of an old feud over certain property occupied by Pethke and the former Mrs. Breakwell, a second wife from whom her husband obtained a divorce four years ago. It is said that Mr. Breakwell had loaned his wife money with which to build the house, and that there were several owners in it and a mortgage which was about to be foreclosed. Pethke assumed that the foreclosure was due to Mr. Breakwell and that he was anxious to have them leave the house. Mr. Breakwell had been visiting his son in Highwood and when killed was walking slowly, reading his Bible. The murder was committed with a pocket knife and with deliberate forethought. Pethke gave himself up immediately, waived examination and was committed to prison for trial at Waukegan in October. The former Mrs. Breakwell apparently had no part in the murder, though she sought to excuse it on the ground that its author was crazed with drink.

### A Mysterious Bomb

Thursday morning, Aug. 18, at about two o'clock some miscreants threw a bomb at the house of Mr. John Hill, Jr., in Morgan Park, which shattered the window of the room in which Mr. and Mrs. Hill were sleeping and filled it, and that in which their two daughters were asleep, with broken glass, bits of lath and plaster. Nothing but the fact that the beds were not in the direct path of the missile saved the lives of their occupants. There is as yet no certain clew to the perpetrators. Mr. Hill, as chairman of the Board of Trade committee for the prosecution of bucket-shop gamblers and prosecutor of race-track gamblers, has naturally made enemies, some of whom may have taken this method of revenge. His associates on the Board of Trade will do everything in their power to aid in bringing the criminals to justice.

### Opposition to an Anglo-Saxon Alliance

At their annual picnic, Aug. 18, at Ogden's Grove, the United Irish Societies adopted a resolution bitterly denouncing England's treatment of the American colonies and her present attitude toward her colonial subjects, and in the clearest and most emphatic language deprecating any alliance whatever on the part of the United States with Ireland's traditional enemy. The speeches which were made and enthusiastically applauded were in the style of the resolutions.

### Primary Sunday School Institute

Wednesday, Aug. 17, Sunday school teachers from nineteen different States met in the Im-

manuel Baptist Church, Chicago, for ten days' instruction in the best methods of imparting knowledge of Bible subjects to young children. On subsequent days more States were represented. Such persons as B. F. Jacobs, Esq., and Miss Margaret Coote Brown were prominent speakers. Many practical papers were read and in the discussions many important points were made. The Chicago Primary Teachers' Union was especially interested in this institute.

### The Steel Trust

Another gigantic combination of sixteen companies may be completed before this is in print. The Illinois Steel Company, the Minnesota Company and the Tennessee Coal and Iron Company are prominent in bringing about the union of interests. The Carnegie Company may enter the combine. The united capital will not be less than \$200,000,000. The Illinois Company has immense works at South Chicago and at Joliet. The combination will cheapen prices and at the same time prevent unfavorable competition.

### A Rare Book

The public library is congratulating itself upon the possession of a Bible printed in Zürich in 1532. It contains over 1,500 pages, is in old German type, and is illustrated with quaint woodcuts. The library is as popular as ever, although the reading-rooms are less crowded than in the winter.

### University Lectures

Dr. J. H. Barrows has begun a course of six lectures, to be given successive Sunday afternoons to the students of the university, on *The Cross and the Crescent in Asia*. Dewey's victory at Manila renders the course very timely. The proceeds of a lecture given by Dr. Barrows at Mackinac, a few days since, netted a profit of \$100 for the benefit of the soldiers.

### Another Endless Chain

Miss Maude M. Mears has opened an office at No. 94 Dearborn Street for the reception of letters containing gifts for the battleship, which she proposes that the girls of the United States shall build and present to the Government. It will be called the American Girl. Already the money has begun to come in. While it is expected that most of the gifts will come through the endless chain process, Miss Mears is perfectly willing that money should be raised in any other way. We suggest that it might better be raised in the usual way—by taxation.

### A Professor's Return

At the breaking out of hostilities Prof. James Taft Hatfield of the Northwestern University was among the first to leave his duties and enlist as a private in the navy. He was soon promoted to be chief yeoman, but when the protocol was signed he was ready to come home. He was discharged from service, and is now prepared to take up his duties as the head of the German department in the university. Professor Hatfield is the son of the late Dr. Robert M. Hatfield, the well-known and eloquent Methodist minister.

### The New Superintendent

President Andrews has begun his work as head of the Chicago public schools. He has not yet outlined his policy farther than to say that he is in favor of providing for pupils in the lower grades before attempting to do anything more for the high schools. In this he will have the sympathy of most educators and certainly of those best acquainted with the needs of the city. He is reported as approving the annexation of the Philippines and of teaching Spanish as well as French and German in our high schools. He would, however, have these languages taught in only two or three of the high schools.

### Another Gift from Dr. Pearsons

This time it is the City Missionary Society which is remembered. For two or three years the society has found it difficult to meet the demands upon its treasury, or to do justice

to its rapidly extending field. Toward the endowment of the society Dr. Pearsons has just given \$12,000. Nor does he regard this as a departure from his purpose to give for educational purposes only, inasmuch as the Missionary Society is in reality, through its Sunday schools and the employment it furnishes students in the seminary, doing almost as much for education as some of our colleges.

Aug. 27.

FRANKLIN.

## Y. P. S. C. E.

### PRAYER MEETING

BY REV. ISAAC OGDEN RANKIN

*Topic, Sept. 11-17. Self-indulgence or Self-denial? 1 Cor. 9: 24-27; Gal. 5: 16-24. (A temperance topic.)*

The self-indulgence meant here is indulgence of the lower self. The higher ought to rule, but often does not. Appetite overturns conviction and the flesh rules the spirit. For the spirit to give way to the drinking habit is like the captain's inciting his own crew to mutiny. He ought to be master. He must be master if the ship is to weather the storms and come safe to port. But when the crew becomes excited with alcoholic drinks the better part of him is compelled to give place to the poorer—that which was made to serve begins to rule; there is mutiny in the ship and danger for all on board.

It is through the body that the wine destroys the wits; therefore, the wits must control the body and keep out the wine. It is through the body that drunkenness kills the soul; therefore, the wise soul will be master and forbid the body to indulge its liking for that which can make drunken. Therefore, this sort of self-denial is denial of the lowest self in the interest of the higher, which in the long run is the interest of the whole man. The body is stronger, the mind is clearer, the spirit is more at peace when the captain governs the crew than when the crew mutinies and overturns the captain.

The apostle kept his body under, not because he hated it, but because he wanted to use it and could not get on without it and for fear that if it rose in mutiny he would fall in his high purpose. He warned the church members in Galatia against the works of the flesh, among which he included drunkenness, telling them that they which practice such things shall not inherit the kingdom of God. Between these two masters every one must choose. If the lower side be indulged beyond its right for rest and service, the rule of the flesh will ruin the spirit, the mutinous crew destroy the captain and the ship. If the spirit is master the flesh will be kept in its proper place and made the happy servant of the soul and spirit. No one can do the will of God completely according to the measure of his powers until by God's help he has subdued himself and offered all to God.

The *Novoe Vremya*, one of the leading journals of St. Petersburg, frankly admits that "if political eventualities should ever place the Russian Government in a position of acute antagonism towards the British Government, the results of such antagonism would, first of all, become evident near the Hindu Kush and not in the Gulf of Pechili. The results of the cession by China to Russia of Port Arthur and Talienwan will not show themselves for some time to come. A considerable period must elapse before these two ports can serve the purpose which they are intended to serve by Russian foreign policy of providing a permanent outlet on the Pacific Ocean. Quite otherwise is Russia's position on the Indian frontier, where everything has long been organized and made ready for military action if some fresh and extreme access of ill-will on the part of Great Britain should drive Russia to such action."

## THE HOME

### A Chopin Prelude

BY RICHARD BURTON

A certain Chopin prelude once I heard.  
Strive as I may to tell, no mortal word  
Can all-express that music. Like a bird  
My soul went up the blue—the sweetest pain,  
The deepest passion, love without a stain,  
A high and holy yearning that had lain  
Buried did come in a white company,  
In tremulous procession, unto me.  
For an immortal moment I was free  
O' the flesh, and leaped in spirit and was  
strong  
With beauty, shaken by magic of that song.

Teacher and  
Parent

The child's advancement proceeds most rapidly when there is union of purpose and method between the home and the school. Increasing recognition of this fact has been shown in the topics on programs for mothers' clubs and educational gatherings during the past year. The Mothers' Congress at Washington laid special emphasis upon it. Yet only a few of the mothers of the land have been reached, and fewer still have learned to enter into helpful relations with the instructors who have charge of their children for five hours of the day. It may not be possible to make a personal friend of the teacher, for the time on both sides is limited and pre-engaged, but it would be desirable if she could be at least occasionally a guest of the family. For the child's sake she ought to be seen sometimes in unconventional relations. Too often the pupil thinks of her only as a taskmaster and the parent as an automaton engaged to grind out a certain amount of work each day and act as police officer for the children during the hours of school. Teachers do not like to be regarded in this official light. They are joint guardians of the child, dependent upon the support of the parents both for success in what they do and ease in doing it.

Working With  
the School

Unless teacher and parent understand each other the best work of home and school alike is impossible. But co-operation cannot be had without effort on the mother's part. Especially in the case of little children the school ought to be visited by the mother and, if possible, early in the school year. Then, too, assistance should be given the instructor in that intimate acquaintance with the peculiarities of the child which is essential to successful teaching. If there are physical weaknesses which complicate the problem of study, the teacher ought not to be left to find them out for herself. It is a poor sort of pride which risks the health or reputation of the child by concealment. Children cannot safely be treated alike, but the teacher must begin by treating them alike until she finds out the differences. The parent's following of the school work in home study is a large factor in the child's success in scholarship. The choice of home reading—both quiet reading and reading aloud—on lines helpful to the lessons in hand would result in a great uplift of class intelligence. The child might also be encouraged very early to collect a library of his own, and to take a pride in knowing its contents. There are perfunctory teachers, as there

are careless mothers, but effort on these practical lines would do much to improve the schools and bring the homes into helpful relations to them.

### Misfit Virtues

Nobody has thought of comparing the queen regent of Spain with the queen regent of Holland, partly because Dona Maria Christina is a more brilliant, and just now a more prominent woman than Queen Emma, partly because Spain and Holland have diametrically opposite ideals of character. Yet in the education of their children and the possession of certain womanly virtues the two are not unlike. The Spanish queen has simple domestic tastes. She dislikes show and ostentation, places a high value on prudence, thrift, reserve and modesty. The young king has been as carefully reared and as severely guarded against luxury and adulation as Wilhelmina of Holland, but there is this difference in the situation: the moral qualities which the Dutch admire the Spanish despise.

A Spaniard, writing in the *Fortnightly Review*, attributes Spain's present predicament in part to the character of the queen. It seems that her admirable qualities are precisely those which appeal least to the Spanish heart and mind, and most unfit the possessor for discharging with success the duties of a Spanish monarch. "Her virtues," he writes, "would adorn a model German *Hausfrau*, but are woefully wasted upon frivolous Spaniards. . . . Large-heartedness, strength of will, splendid generosity and self-reliance cover a multitude of sins in a Spanish monarch, and cannot be replaced by any number of austere and domestic virtues."

In the long run the homely virtues are just those needed by the Spanish nation, but it is the queen regent's misfortune that she cannot understand and adapt herself to the immediate needs of her subjects. The power to do this is in itself a crowning virtue without which her other virtues cease to shine. Queen Emma of Holland has had the happy faculty of understanding and representing the dominant virtues of her people, and she will have her reward in the popularity of her daughter.

### His Mother's Boy

BY MARGARET E. SANGSTER

The little mother has been ill for months. It began, her long siege of pain and weakness, several years ago when a deep wave of sorrow swept over her life, and, receding, left her very desolate. She has been wonderfully brave and heroic, and she kept about, as women of her type do, serving others freely, pouring herself out in sympathy and in continual deeds of kindness, till at last the strain was too great and she broke down. The slowly passing weeks were one long battle with pain and feebleness, borne, however, with indomitable courage, for it has never been her way to yield herself a prey to morbid conditions, and through all her languor she has faced the world cheerfully and smiled blithely upon her home.

"I must have had a trained nurse," she said the other day, "if it had not been, that my boy has taken such care of me.

Always, when not in school, he has been at my side, his arm ready to support me, his hand there to change a pillow, his pen at my service to write my notes, his eyes and his voice mine for the book and the paper."

The beautiful, clear-eyed boy, just on the borderland of manhood, entered while the mother spoke, and her praise of him was interrupted. But I gazed at him with peculiar interest and delight—this laddie whose relation to his mother is so fine and tender and intimate, who seems, indeed, to be a part of her very self. When he goes to college, when later he enters a profession, when he engages in the world's activities, he will be his mother's boy still, and his work, wherever it lies, will reflect her.

The mother can do nothing more thoroughly excellent for her boy than to live in constant sympathy with him. When the two have much in common, the books shared, the studies talked over, the companions known to both, the mother suiting her pace to the boy's, as the boy, slowly at first, then rapidly, takes his steps onward in the road of life, the latter will have an armor of proof with which to resist temptation.

A boy's mother should be his ideal. Do mothers dream how they hurt sensitive and fastidious sons when they fall below the standard which every lofty young nature sets before it, so far as woman is concerned? If they do, they cannot be petty, or vain, or self-seeking. They must, for their boys' sakes, live nobly, speak discreetly, and show forth the example of the true Christian in their daily walk and conversation. When the time comes, in the eager flush of manhood, that the boy seeks one to stand by his side all the days of his life, it is well for him if his mother has set him a pattern of true womanliness, so that he may know how to wisely choose in "the rosebud garden of girls."

There is another aspect in which "his mother's boy" presents himself to our eyes, and for this we do not need to search far. The one of whom we began to speak in this bit of talk is so deft-handed, so quick to perceive a want, so tactful in meeting it, so facile in small attentions, that he is as useful to his mother as a daughter could be. When one finds in a growing lad that rare combination, the strength of a man and the delicacy of a woman, one has reason to rejoice for the mother who possesses such a treasure, and to forecast exceptional happiness for the wife whose husband he may be in some fair, coming year.

Why do we so persistently train our girls in the knowledge of common things that are to be done in every household, in *petits soins* which are at every hand, and forget that our boys are as receptive, as easily taught, and may be as ready for helpful service, and as free from awkwardness as their sisters, if we but give them a chance? There is no reason why "his mother's boy" should not learn how to wash a cup and saucer, to make a bed, to cook a meal, and there is every reason why he should be glad to add these accomplishments to his training in athletics and his school curriculum.

Money may always be a beautiful thing. It is we who make it grimy.—J. M. Barrie.



## The Education of a Queen

By Janet Sanderson



All Holland was rejoicing eighteen years ago, Aug. 31, 1880, when a baby girl was born to the old King William III. and the young Queen Emma in the royal palace of The Hague. They named her Wilhelmina Hel-

ena Paulina Maria, and from the very beginning of her life she was the object of the tenderest love of her parents and of the greatest interest to the loyal people of the little kingdom over which she would one day rule as queen.

The mother, realizing that the task of rearing her for the nation was no ordinary one, decided that as far as possible this should be her life work, and she kept the little one from earliest infancy in her own rooms, watching her cradle when in sleep, frolicking with her in playful moods and later giving her her first lessons. As soon as she was dressed in the morning the little one would run to meet her with, "How has the dear mamma slept?" "Is mamma quite well today?" then run off to carry the good news to the royal father.

Every year there came to the palace all the children in The Hague who were born on the same day to the birthday party of Wilhelmina, when pleasures and gifts were bestowed by the royal child. All the merriment and feasting were carried on in a remote corner of the palace beyond the hearing of the king, whose time and strength must be given to the affairs of the kingdom. The wise mother, however, conceived many ways to exhibit the graces of their daughter to him. She taught the child some verses of her own composition containing happy new year wishes, and when the season came she hid the daughter in a hamper full of flowers and took her to the king's room, when out jumped the little one from her hiding place of flowers and recited the verses, to the great delight of his Majesty.

Het Loo, the country residence, has been for generations the home of Dutch rulers, and here in the old-fashioned palace, in a park reaching away for miles, the healthy sports of childhood were enjoyed. Luxury and self-indulgence were specially guarded against. A chalet was built for Wilhelmina's thirty dolls, who played, dined and supped here, and when bedtime came the little mother sang them into dreamland. These dollies were so

real to the owner that once at a grand state dinner she asked a celebrated statesman who had been placed at her side if he were not nervous at the thought of dining at the palace. The great dignitary, somewhat piqued, doubtless, looked down upon the child and asked her "why?" "Because," the princess replied, "all my children are down with the measles and I thought you might be afraid of catching them."

She had a great liking for soldiers and everything that concerned military life. Among her dolls were soldier and sailor boys. Once the little mother was heard to say angrily to a refractory lad, "If you don't improve your conduct from this moment I forbid you ever in your life to

her for the important duties of the future.

Next the swans in the park were fed, then came a short drive with the governess before lunch at half-past twelve with her mother. In the afternoon the French lesson followed the music lesson, which Wilhelmina dearly loved. Afterwards she took a drive with her mother, no matter what the weather. Often she rode on horseback, for this happy little girl had four ponies. She could drive a four-in hand, and manage her beautiful boat named The Emma, after her mother. Skating on the canals was her favorite winter pastime. Sewing occupied the latter part of the afternoon till dinner, a frolic and bedtime at eight ended the day.

In 1890, when Wilhelmina was only ten years old, the king died, and she became the queen of Holland. Her mother, the queen regent, fully realizing the strength of character her daughter needed, said, "I wish to make her something better than a strong woman. I wish to make her a king."

Wilhelmina's especial task of late years has been a long course of study of the relations of government, international affairs, the tactics and science of war, and other studies which a sovereign must know. Her keen intellect and wonderful capacity for learning—a quality of the House of Orange—have made study a pleasure. A magistrate who sat next her at dinner one day tells how astonished he was to hear this sixteen-year-old girl discuss polders, sluices and dykes with intelligence.

Holland is not only proud of its queen, but she is much loved, especially by the poorer classes. To please them she sometimes wears the Dutch cap, which is an heirloom in every Dutch family. It is made of white lace, with gold or silver ornaments. Those which adorn the cap of the queen are preserved among the crown jewels as property

of the nation. When she wears the cap she places on either side gold flagree ornaments bearing the letter "W" surmounted by a royal crown in jewels. Except for the costliness of these ornaments, it is almost precisely the same as the cap of the average Dutch woman in the country districts, and the queen pays a delicate tribute to the common people by wearing it.

From the little blue-eyed girl of fair hair and rosy face, the princess has changed into a young lady with dignified manners and womanly bearing, a look of earnest resolve and bright hope in her eyes, and a face that is sure to win hearts. While as queen she will have very little royal power, since the ruling in Holland is done by ministers and parliament, yet,



QUEEN WILHELMINA IN NATIONAL COSTUME

serve in my army either at sea or land." This threat restored order at once in doll-dom.

It was necessary for Wilhelmina to know something more than play, and teachers were sent for and a regular routine followed till she was in her teens. The order of the day was to rise at seven, breakfast with her mother, then have lessons in Dutch and arithmetic, in which she was very quick; at half-past nine a half-hour's recess, then other studies till eleven, when a Bible lesson from a large picture Bible was given her by her mother, who was unwilling to leave her daughter's religious instruction to any one else. After the lesson she would ask God to make Wilhelmina good, and fit

as sovereign of a constitutional monarchy, she will have a great deal of influence.

Queen Wilhelmina's birthday is Aug. 31, but she will not ascend the throne of the Netherlands until Sept. 6. The inauguration at Amsterdam consists of taking the oath before the States-General and in receiving the oath of allegiance and act of homage from that body. The ceremony is purely civil, but the young queen has asked that on her return to The Hague a special religious service shall be held in the "Groote Kerk" to invoke God's blessing on her reign. Not only Amsterdam, but all the cities and villages of Holland will hold high festival this week. One pretty feature of the celebration is the gathering of 6,000 homing pigeons from all parts of the country. The moment when the young sovereign is proclaimed queen these winged messengers will be released in a public square, carrying to all parts of the kingdom a message of peace and good will to her subjects.

The Hollanders love their young queen; they love her for her character, courage and personality, and everything she stands for in the history of the nation. She is the last heir of a powerful dynasty; the patriotism of the land is centered in her; 33,000,000 people place their hope in her who must keep alive the succession to that line of sovereigns who have maintained inviolate the independence of their country.

### Dyspepsia

A PHYSICIAN'S VIEW

What family is without its dyspeptic? Young and old, rich and poor, in city and in country, everywhere about us, even if, by good fortune, not in us, is this complaint. Shall we call it a disease? Sometimes it is. Or is it a sign or symptom of some more serious trouble? Oftentimes this may be true. Or is it only a neurosis or an imaginary affair, and none the less on that account capable of great injury to the system? This, too, is possible. The Greek word "*peptein*" means to cook. Gradually, as men learned that food was not only cooked outside of the body but subjected to a similar process in the stomach, the word came to signify to digest. Later, when it was learned that the changes which take place in the intestines are even more important, these, too, were included in the term. Now "*dys*" (dys) signifies bad or ill. Hence the word which meant originally to cook badly has come to refer only to imperfect or painful digestion either in the stomach or intestines.

Naturally, the immediate or exciting cause of the trouble is our food. Meats, vegetables, etc., are often chosen by the housekeeper, not because specially nutritious or adapted to the needs of the eaters, but because they are palatable, cheap, easily prepared, or fashionable. In the etiology of our term we have suggested another cause, bad cooking. Americans are notoriously bad cooks from a hygienic point of view. We cook our meats too much and our breadstuffs too little. We fry eggs and ham and doughnuts. Our sauces and desserts are loaded with sugar. Because the glands refuse to pour forth digestive fluids for any such material we put condiments in our meats. To counterbalance the fat and salt of fried things

and the sugar of sweet things we eat quantities of potatoes, bread and the like, with floods of liquids of all sorts. Of late years, however, the increasing interest taken in domestic science has, to some degree, moderated this evil. Well-written books and magazines are within the reach of every housekeeper. There is no excuse for buying non-nutritious foods, nor for cooking or serving them improperly.

But if a well-selected, well-cooked, suitable meal is set before us, are we free from the dangers of dyspepsia? By no means. Witness the business man, who leaves his desk or his store at noon to rush through a lunch and back again to business duties; or the student, who rises late, hurries through breakfast and is off to lectures or studies; or the mechanic, who hastily devours his meal that he may be free for pleasure during the rest of the noon hour; or the housekeeper, who eats a little rapidly, intent on other duties at home or abroad. Haste makes waste in every such case. Then there is the matter of exercise. The digestion of a large amount of nitrogenous food requires outdoor exercise; that is to say, if a person of sedentary habits eats too heartily of meats, eggs, brans, cereals and the like, he or she will be likely to feel the pangs of dyspepsia.

Distress is occasioned by still other causes. Many a person sits down to a meal and at once begins to think about business cares, or anxiously to scan a newspaper, or to worry over household matters. Blood that ought to go to the digestive tract and yield the fluids needed in digestion goes to the brain. The food moves on, but it is imperfectly digested and it hurts. Moreover, in many a home the table is the place for discussion, often very earnest and keen and on lines of criticism. Unpleasant emotions are thus aroused and the same anæmia of the digestive tract results.

Have we not often been astonished at the ease with which we digest a Thanksgiving dinner or an elaborate public dinner? There is a great abundance of food of many varieties. Much of it is difficult of digestion. But it is all well cooked and well served, is eaten slowly by courses and is accompanied by pleasant conversation. Dyspeptic pains do not often follow, and this, too, in spite of the fact that the stomach is frequently overloaded and that digestion is checked for a considerable period by such foods as ice cream. But, like most other good things, this custom may be sadly abused. One may not eat such hearty meals too often, especially late in the evening, without running the risk of a rebellious stomach; for the stomach when overworked, like any other organ of the body, suddenly refuses to perform its duties. The pains which follow are but the natural results of abuse.

Dyspeptics who would escape from their misery and those who desire to avoid like misfortunes must exercise common sense and self-restraint. Well-chosen, well-cooked, well-served food, eaten slowly and not in too great quantities, accompanied by laughter and jests, will not cause pain from organs which are not themselves diseased. R. W. H.

Optimism can be of no service to cowards.  
—Prof. Josiah Royce.

### Closet and Altar

*I will cry unto God most high; unto God, that performeth all things for me.*

Some few half hours we spend in prayer, and many whole days in idleness and vanity. Sometimes we bestow a little on the poor and often throw more away on our passions. Thus we confess to thee, O Lord our God, who perfectly seest every corner of our hearts, not that thou mayest know us, but that we may know ourselves and thou mayest cure us. Cure us, O thou great Physician of our souls, of all our sinful distempers; cure us of this anguish of intermitting piety and fix it in an even and constant holiness. O, make us use religion as our regular diet, and not only as a single medicine in a pressing necessity! So shall our souls be endued with a perfect health.

Faith in the Christian principle is not the living faith in Christ. We may hold truth as it is in Jesus, and miss it as Jesus, miss Jesus as himself, the Truth alive forevermore.—P. T. Forsyth.

Thy lovely saints do bring thee love,  
Incense and joy and gold;  
Fair star with star, fair dove with dove,  
Beloved by thee of old.

I, Master, neither star nor dove,  
Have brought thee sins and tears;  
Yet I, too, bring a little love  
Amid my flaws and fears—

A trembling love that faints and fails  
Yet still is love of thee,  
A wandering love that hopes and hails  
Thy boundless love of me;  
Love kindling faith and pure desire,  
Love following on to bliss.  
A spark, O Jesu, from thy fire,  
A drop from thine abyss.

—C. G. Rossetti.

Lead us not into temptation, since we have been partakers of the holy body and precious blood. And we thank Thee that thou hast made us meet communicants of the mystery of glory and holiness which passeth all understanding.—Ethiopic Liturgy.

Learn of Christ, the man of prayer—  
With him on the mountain bare  
Tarry till the break of day.  
Follow to the desert drear,  
Linger in the garden near,  
Learn of Jesus Christ to pray.

### PRAYER AT COMMUNION

I adore thee, O blessed Jesus, for instituting this holy sacrament; O let thy divinity thus stamped upon it strike into my soul an holy awe in approaching it! O create in me such heavenly dispositions as may make me meet to partake! For thy mercy's sake pardon all my stupid forgetfulness of thee and ingratitude to thee; and create in me such a thankful and lively remembrance of thy dying love as may incite me to give up myself entirely to thee, as thou didst give up thyself on the cross for me. Let inward and visible grace accompany the outward and visible signs, that the holy elements may be bread of life and wine of consolation to our souls, and by the strength and comfort that we receive at this heavenly feast let us be more enabled to run the ways of thy commandments. O let us find that thou hast wrought all our works in us and for us, and then not unto us, but unto thy name shall be the glory. Amen.



## Mothers in Council

### SACRED OR PROFANE

The relations between men and women resulting normally in the establishment of homes form a large element of thought and life. Nearly all story-telling, a large proportion of successful verse and a great part of the charm of social life depends upon them. They are part of the earliest matters of observation with the child, whose mother is not as his father, and who soon finds that brother and sister are distinguished by different treatment in many ways. In fairy tales the lure that leads on the prince is the beauty of the princess, and the joy of the princess is in the coming and overcoming of the prince. The talk of the elders is of weddings. The courting of a woman or the devotion of a man becomes unconsciously an element in the life to be looked forward to and desired. At a thousand points of speech and action the distinction of the sexes becomes a part of the world experience of children.

Almost from the beginning this knowledge must be sacred or profane. If speech came always from pure lips, if knowledge filtered in only through clean channels, if there were no peril from the play of an uninstructed imagination, then the duty of parents and teachers would be simple. But the evil of the world, like some malarial fog, pushes its way in everywhere. Minds are corrupted before loving parents dream that they are capable of stain. This thought becomes so easily profane that from the beginning it is the child's only safety and the parents' pressing duty to see that it is sacred.

From the beginning there must be a halo of respect and self-respect thrown about the body. From the beginning it must be understood that the love of a man for a woman and a woman for a man, if consummated, means responsibility for the making of a home. From the beginning the child must feel that the wit and humor which so continually play about the relations of men and women are only a relief from the real seriousness of the choice of a life companion. The boy must be taught to reverence womanhood and motherhood before all, and the girl must understand that she has possibilities of influence and inspiration for which she must prepare herself and which she must use with dignity and care.

Would it not be well if the whole subject were withdrawn from the fog of misleading romance and ignorance in which it too often lies, to be spoken of reverently, lovingly, as the most interesting factor of our human life and the most responsible of our relations? Sacred or profane it must be in the child's mind from the beginning, and if, even for the moment, it becomes profane, only tears and agony of soul can wash away that stain. We want no prudes nor woman-haters; we want no new limitations set upon the happy companionship and pure friendship of girls and boys and men and women. But we want pure hearts, clean lips and loving homes, and the sacredness of woman to man and man to woman which shall make those glad homes possible for our children.

### SUNDAY READING

When should the mother of a little five-year-old "begin to discriminate between Sunday and week day reading"? Another mother—whose sons and daughters are nearly all settled in homes of their own—says, "Begin now." In her household on Saturday evening the week day playthings and books were put away, and on Sunday morning the children had their "Sunday books" and playthings which, except the blocks, were used only on that day. These particular books were very precious—sometimes the little ones were allowed to put them under their pillows Sunday night, but on Monday morning they were religiously put away with the toys, and

the children learned that it was useless to ask for them during the week.

Not one of these children, now grown to manhood and womanhood, would think of spending the sacred hours of Sunday over a novel or a Sunday newspaper; their habits of profitable reading were formed in very early childhood.

In these days there is a wide range of suitable reading for Sunday, but many of the old-time books are still favorites. Among these are *Line Upon Line*, *Peep of Day*, *Songs for the Little Ones at Home*, the *Kitty Brown Books*, and *Ministering Children*.

### SHOULD DISOBEDIENCE BE JUDGED BY RESULTS

I should like the opinion of others in regard to a matter that has been troubling me a good deal lately. In bringing up my children I consider disobedience as a most serious fault; yet, to my chagrin, I am beginning to think that what I object to is often the consequence of the act rather than the act itself.

For instance, I had told my little boy not to pour water out of a certain wash-bowl, as the bowl was heavy and liable to slip out of his hands and be broken. One day I chanced to see him doing this very thing, but so carefully that no harm resulted. He didn't know that I saw him, and I made no allusion to the matter, as the fact of his disobedience did not impress me so much as did his successful management. A few days later I saw him climbing a peach tree which I had forbidden him to climb for fear he would break a branch and injure the tree. That was just what happened, and although the disobedience was no greater in this case than in the other, my feelings were very different. It is quite probable that had he gone up and come down the tree without accident I should not have given the matter another thought; but, as it was, I punished him by forbidding him to eat a peach for three days.

I'm not sure that I should have realized how unjustly I was dealing with my children had I not chanced to overhear their conversation one day. The two boys had just come home after a ride on their wheels, and were telling their sister what a fine coast they had had down a certain hill.

"But mamma has said we mustn't any of us coast down that hill," objected Ruth.

"O, well, that's just because she thinks it's dangerous," said the older boy. "You know she can't tell about it as she could if she rode herself."

"Anyway, no harm came of it, so it's all right," said his younger brother. "Of course, if we'd got thrown and smashed our wheels or hurt ourselves that would be different."

"That's so," assented the others. "Mother hardly ever says anything when nothing happens."

This set me to thinking and I very soon discovered that acts of disobedience which caused no trouble had usually been passed over without reproof or punishment.

"But," I argued with myself, "there is always a reason for my commands, and if I forbid them to do a certain thing for fear they will get hurt and they succeed in doing it without injury, doesn't that look as if the command had been a foolish one and they were wiser than I?" As I thought longer, however, it seemed to me that disobedience must be wrong, unless there is some good excuse for it, and that, if the children grow up with the feeling that they may disobey so long as they are smart enough to avoid evil consequences, it will have a bad effect on their moral character. Won't they gradually come to think that they may do almost anything, so long as they are successful? Perhaps in those cases, which every now and then startle whole communities, where an apparently good man is suddenly shown to have been a deceiver for

years, the lesson may have been learned in childhood that unsuccessful disobedience is a sin, not the act itself.

I should like to know if other mothers think the consequences of an action should make any difference in the way we regard it. For instance, if a boy is forbidden to light matches, would he be just as guilty if he lighted one in a barn and no trouble followed as he would be if he did the same thing and an unexpected gust of wind blew the flame into the hay and the barn was burned?

C. R. M.

### THE HEREDITY PROBLEM AGAIN

It is hard to give advice in the dark, but I venture to make some suggestions about dealing with the lad who has inherited from his father weak and evil tendencies. If the age and character of the boy warrant it, might not the mother take her son into her confidence, tell him the story of his father's life, as tenderly as possible and yet with the utmost clearness, and warn him of his own inherited traits? If an external danger threatened him the warning would be instinctive. Why should she hesitate when the peril is a moral one?

Such a revelation must be made very simply and solemnly, however, to the boy alone, and should never be referred to again unless he himself opens the subject. Anything like "nagging" would be fatal in such a case. Neither must the boy feel that he is branded as the "black sheep" of the family. This would destroy his courage. Reading such a book as *Pilgrim's Progress* will help him to understand that the journey of life is beset with dangers for all alike, and that his brothers also must "fight a good fight" if they would prevail. The dangers and temptations assailing others may be different from those against which he has to contend, but they surely exist.

The mother has already tried punishment and failed. After placing him "on guard" let her throw the boy more on his own responsibility, perhaps sending him away by himself after the commission of each fault, in order that he may consider what he has done and realize, if possible, the effect upon his future life. But in this, as in every other case, the best way to combat the evil is to encourage the good. The boy should be carefully studied in order to discover all the healthy impulses and interests in his nature. These should be developed to the utmost.

Those who have made a study of such subjects maintain that evil tendencies in a child may be counteracted by the acquisition of some handicraft. This particular lad may have an aptitude for drawing or clay-modeling, for carpentry or for machinery, farm work or life on a ranch may be what he needs. Some active, absorbing occupation cannot fail to develop manliness in him. The power to really do some one thing well will dignify and ennoble him. It may prove to be his salvation.

DOROTHY STORRS.

### LUNCHES FOR SCHOOL CHILDREN

As the school year opens, and mothers must again face each morning the question, "What shall I give the children for lunch?" this list of seven good, plain lunches, given by a Brooklyn cooking teacher, Mrs. Lemoke, may be suggestive:

No. 1. Small chicken sandwiches, a piece of cake, an apple.

No. 2. Biscuit sandwiches, a bunch of grapes, one cream-cake.

No. 3. Egg sandwiches, a banana, a slice of gingerbread.

No. 4. Tongue sandwiches, an orange, three or four cookies.

No. 5. Buttered brown and white bread, one boiled egg, a piece of cake, an apple.

No. 6. Nut sandwiches, a piece of raisin bread, one banana.

No. 7. Cheese and egg sandwich, fruit crackers, one orange.

## The Conversation Corner

**I**N trying to get copy ready for D. F. and the Corner, so that I might if possible take a bit of a vacation myself, I used what I thought was the last vacation report—from Harry at Pigeon Cove—but here comes another letter. It is also from Cape Ann and is such a fresh and vivid picture of nature and real life there that no other picture is needed for this week!

EAST GLOUCESTER, MASS.

**Mr. Martin:** . . . My vacation of two weeks is to be spent here; a week of it is already gone. I am charmed with the wild rocks which grow in such profusion on these rocky hillsides, with such deep-toned petals and shining green foliage. The sumacs too are very pretty, growing in clumps and thickets almost at the water's edge, the crimson berries in their setting of green supplying the needed color among the gray rocks.

As evening comes on, we go to the ledge of rocks on the harbor's edge and watch the ships coming in—great fishing vessels, trim yachts, dories, little white-winged sailing boats. Now the "Cape Ann" steams past us to the landing, bringing her passengers from Boston. On the other side, near the harbor's mouth, are the white tents of Camp Hobson in Stage Fort Park, over which the flag is floating. The sun drops behind the trees and city roofs; a gun is fired from the camp, and the flag is pulled down. Little ripples break over the harbor surface, which is bright with all the pink and purple, crimson and gold of the western skies.

Yesterday we paid a visit to the "Fishermen's Institute"—office, reading-room, library and chapel. Here the sailors find a warm room, read the papers and magazines and write letters; many also receive their mail here. We saw many curiosities from the sea and our attention was called to the model of a boat of the English Deep Sea Mission, which of course suggested Dr. Grenfell, and upon mentioning him the courteous young man who showed us about said the Doctor spoke in the chapel when last in America. The chapel is too small in the winter for the audiences which attend services there. The pulpit is unique, having in its top a compass with several passages of Scripture upon it, whose needle always points to *Love*. We were shown some comfort-bags, ready to be given away, and were told that the demand for these was always greater than the supply. In one was a letter directed to "*Some mother's boy*." We came away, feeling that nothing seen in our vacation has so deeply interested us as this Christian work for the toilers of the deep."

B. A. M.

We are glad to get this glimpse of the "Chapel of Christ's Love" and its work among the sailors, already familiar to the readers of Elizabeth Stuart Phelps's "Singular Life." The mention of Dr. Grenfell introduces a letter from that good friend of the Corner which I have been waiting for a chance to read to you. It is dated on the "Mission Smack *Euston*", with the Fleetwood steam trawling fleet, in the Atlantic Ocean, off the S. W. coast of Ireland."

**Dear Mr. Martin:** It is a dull, foggy day and our horn is every now and again bellowing out its monotonous but necessary note of warning. The single prolonged sound indicates "on the starboard tack." Would it not be a grand note for our lives to be proclaiming to all the vessels on life's ocean, "We are on the right tack?" How much need there is to label ourselves clearly, very clearly, by our fruits. I have just been reading Josh. 2 with a cabin full of fishermen. We all felt we ought to take courage and let the world know our "colors." I expect it is either the "stars and stripes" or the "red and yellow" flag on one side or other of the war now raging. Why is not the same thing necessary in the more difficult fight with sin?

Your letter rather caught me in the blues. It was rough and blowing, with a nasty sea rolling along this wild old Atlantic as a North Atlantic sea can roll. The men could only come aboard for a moment, for medicines, and then off to their own vessels. I was thinking how jolly it must be ashore, and wondering if my life wasn't being thrown away, as I knew a day of inaction lay before me. Then came our boat sweeping along over the seas and the mate's voice bellowed out, "A budget for you, doctor," as he held up a bundle wrapped in an oil-frock. Out of it came your letter and other cheery ones, oddly enough one from Hong-Kong from Dr. Hare, an old missionary in Labrador, and now in China. He is lamenting over ever having left the sea, and incloses a donation towards our new steamer. How all seem to have a love for Labrador who ever had anything to do with it. ["Oddly enough," I received at the same time with this letter one from a man who once had much to do with "the Labrador," inclosing a hearty contribution for the Doctor's new steamer.—MR. M.] The same mail brings me a cheery letter from Dr. Willway. He is going to take the old *Sir Donald* down to Labrador, and probably we shall see her hull as a dispensary in an outlying harbor, and possibly her engines for a wood-sawing mill.

You will be wondering what I am doing in the Atlantic. Well, you know how I run about. I am starting a branch among these men. It is a rough job. The men also have owners who refuse to let them observe Sunday, and who keep them working day and night, Sunday and Monday, thinking only of their dividends. I am going from here to interview them; God give me the right word and incline their hearts to listen to it. I want them to give the men permission to keep the trawl up on Sunday, from 12 at night to 4 P. M. Then I go to Glasgow to try and raise more help for my steamer. This post today brings me a challenge of £100 sterling if I can raise the balance by Sept. 30. . . . I quite believe in your war. I am on the "Yankee" side to the soles of my boots. I only pray that God will hasten the victory of your army and navy.

WILFRED GRENFELL.

I remember that Dr. Grenfell felt a kind of pride in being descended from Sir Richard Grenville, the "old British sea dog," as he called him, who fought the Spanish on the seas 300 years ago. My last letter from the Labrador hospital says of our boy in the Gabriel-Pomiuk Memorial Cot:

. . . Tommy is well and sends his love. I have given him dear little Gabriel's magic box and he finds great delight in it. We have several more children in now. It is wonderful what a happy little fellow he is. Sometimes when he is quite alone I hear him singing and clapping his hands, and when I ask what all the noise is about he says, "I am so happy, Sister, I must make a noise!" Surely God's ways are wonderful to a little cripple lying in the same position from one year to another, not able to move at all. It is not the same as if he had always been so. Up to four years ago he was the most active and most mischievous boy on the island.

ADA ASPLAND.

I am sure we all are glad that we have had a slight share in making one little life on a desolate shore so happy.

A missionary from Turkey—those people are always thinking up some good thing—has recently handed me as a contribution to the Gabriel-Pomiuk Fund or the Armenian Orphan Fund some interesting specimens of Turkish gold pieces. They are quarter-liras and have holes in them, showing where they were strung to be worn as keepsakes or bride's ornaments. Although prized so highly, an Armenian widow brought them after the massacres and paid them towards the ed-

ucation of her daughter. Does any one wish them?

*Mr. Martin*

## Corner Scrap-Book

### ORGANIZATION OF UNITED STATES ARMY

The request has been made that a list of army officers according to their rank should be given in the Corner Scrap-Book, now that military matters are of such practical interest to us all.

*Commander-in-chief of the Army and Navy:* The President of the United States.

*General:* (Only Grant, Sherman and Sheridan have held this rank; Grant was General from 1866 to his inauguration as President in 1869; Sherman from 1869 to his resignation in 1884; Sheridan until his death in 1888, after which the rank was abolished.)

*Lieutenant-General:* (Washington and Scott held this rank and, of the officers of the Civil War, Grant, Sherman and Sheridan.)

*Major-General:* commanding a division or army corps. Miles is senior major-general, and so at the head of the army; Merritt and Brooke are next in rank.

*Brigadier-General:* commanding a brigade, composed of two or more regiments. (Otis, Coppinger, Shafter, Graham, Wade and Merriam in regular army.)

*Colonel:* commanding a regiment, usually composed of ten companies. *Lieut.-Colonel, Major.*

*Captain:* commanding a company, containing—in war time—about 100 men. *1st Lieutenant, 2d Lieutenant.* (All the above are "commissioned" officers—i. e., receive their appointment from Government; the remaining officers of the company are "non-commissioned," being appointed by a commissioned officer.) *Sergeants:* 1st, 2d, 3d, 4th. (The 1st Sergeant, who is often called the Orderly Sergeant, is the clerk of the company and is a very important man to his captain.) *Corporals:* 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, etc. A lance corporal is a candidate for corporal, though without additional pay.

In a regiment the *Adjutant* is an assistant to the colonel and ranks as Lieutenant, as also does the *Quartermaster*. The *Surgeon* ranks as Major, and the *Assistant Surgeon* as Lieutenant. The *Sergeant-Major* assists the Adjutant, and the *Quartermaster Sergeant* assists the Quartermaster. The *Color Sergeant* carries the colors and is popularly called the color-bearer. The *Commissary Sergeant* assists in the care of the stores.

The badges of military office are very important and are highly prized by those who wear them. The corporal has two narrow stripes in the form of the letter V, called a chevron, on his sleeve (a lance corporal has one stripe) and one narrow stripe down his trousers' leg. The sergeant has three stripes on the sleeve and a broad stripe down the trousers' leg. The orderly sergeant has in addition a small square above the stripes, and the color sergeant a circle instead of a square. The captain has two bars at each end of his shoulder strap; the first lieutenant one bar; the second lieutenant a plain field without bar. The color of these insignia differs with the different arms of the service: infantry, blue; cavalry, yellow; artillery, red; hospital corps, green.

For regimental officers the colonel wears a silver eagle on his shoulder, the lieutenant-colonel a silver leaf (two leaves), the major the same in brass. The brigadier-general wears a silver star, the major-general two stars, the lieutenant-general three stars, the general four stars. I suppose the Commander-in-Chief of the Army and Navy wears a tall silk hat—at least, Abraham Lincoln did, as I remember seeing him beside Lieutenant-General Grant in the Army of the Potomac in 1863.

*L. M. M.*



## THE SUNDAY SCHOOL

LESSON FOR SEPT. 11.

Amos 6: 1-8

## Sinful Indulgence

BY REV. ISAAC OGDEN RANKIN

The first part of the prophetic message which Amos brought must have thrilled the hearts of the patriotic men of Israel. He took up the names of their enemies one by one and denounced judgment. For Damascus, Gaza, Tyre, Edom, Ammon, Moab—the ring of foes which surrounded the kingdom—he had but one word:

Thus saith Jehovah,  
For three transgressions,  
Yea, for four,

I will not turn away the punishment thereof.

But when the prophet without a pause took up the same cry for Israel—Israel proud and strong, at the height of its power under the second Jeroboam—the priests and the people grew angry.

The scene is Bethel, where the worship of Jehovah was carried on under the forms adopted by the first Jeroboam, son of Nebat, "who made Israel to sin." There stood the calf and the altar of the calf, and there the people gathered for their idolatrous worship.

Amos was a herdman and a dresser of sycamore trees, no prophet nor a prophet's son, but his heart was stirred within him by sight of the careless ease and luxury of his time in the presence of home distress and foreign danger. Then God chose him for a messenger and sent him with a warning to his people whose leaders were eating out their manliness in sensual ease. The picture of the palaces of Jerusalem and Samaria comes with graphic distinctness from the bitter scorn of this hardy dweller in the desert pastures of the south. Their ivory beds and couches on which they lounged in wasteful idleness, the fatted beasts served on their tables, the idle songs of the minstrels, the winebibbing and perfumes—all these marked the real decadence of a power that seemed at its height. The prophet read sure evidences of decay in the drunken excesses of triumphant ease.

In this picture of selfish luxury we find suggestions of the unmanly power of drunkenness. These men who were mighty to drink wine showed what alcohol can do in lessening the stature of the human soul. One of the easy lies of excess is that drink enlarges. It makes the blood flow more quickly, it stimulates the thought, it quickens the passions; but all these results are accomplished by borrowing from the future at ruinous rates of interest. These rulers of Samaria were to be judged by the time of trial as well as by the hours of ease. They were first in revelry—they should be first in overthrow and weakness. Every man who turns to alcohol for strength is trading upon borrowed capital. There will be a bill to pay and its footing will include abundant usury. He who loves alcohol is a waning man. He grows smaller day by day.

1. It saps his bodily strength. Beer drinkers grow stout but not strong. Whisky drinkers grow lean but not wiry. The blood is the life, and alcohol dilutes the blood and weakens the organs until the limit of possible work grows less and the power of endurance in a sudden strain is reduced to the danger point. The gunners of Cervera's fleet went to the battle drunk; the terrible broadsides of the Oregon and the Brooklyn were fired by sober men. The British army in Egypt, under the hot suns of the desert, wins its victories and does its work without alcohol in any of its forms. In the continued strain of Arctic cold the victims of alcohol succumb. When an athlete begins to drink his days of success upon the field or in the boat are numbered.

2. He who habitually uses alcohol is a waning man mentally. His brain is soon on fire and soon burned out. He is continually making overdraughts and as often letting treasures of nervous energy run to waste. He is

like a workman who squanders his wages on the day he gets them and goes hungry all the week. And this peril is worst for quick and finely organized brains. The great lights which have been dimmed or put out by the use of alcohol are among the saddest of the effects of sin.

3. Prosperity wanes. "When the wine is in the wit is out," the proverb says. Self-mastery goes and folly enters. Man ceases to be a reasoning creature, loses control of his will, notoriously makes bad bargains and foolish agreements. The straight road to poverty has a bottle for its sign. He who turns in by it may soon be within hail of the poorhouse.

4. Character grows less and worse. The stimulus of alcohol leads straight to selfishness, sensuality and cruelty. Lovers of wine are seldom persevering lovers of humanity. A maudlin sympathy soon tires. These nobles of Samaria might not have been blind to the sufferings of their fellows if it had not been for overflowing wine cups, by which pity as well as manliness was dissolved out of their souls. All the evil that lies sleeping in a man awakens at the call of wine. To give one's self to drink is like unhooking the cages of the wild beasts while you drug their keeper. Drunkenness is self-surrender, and therefore it is at the opposite pole from Christ's promise to those who overcome. They shall inherit, but of the persistent drunkard there is at last so little left that heaven would be poor to him, even if he attained it. He has dwindled and dissolved until there is left only the form of a man, which falls to dust at the first hard blow of circumstance.

It is important to teach by the example of this lesson the shamelessness of any self-indulgence that mortgages the soul and ruins the character. We are to look not merely with eyes that are dazzled by the present ease and success, but with eyes that read the future and see on what terms that ease is purchased and how that success holds out. Weighed in the scales and judged by this forward look temperate living and abstinence from all the sins that please the sense and mar the soul are shown to hold the crown. All that deadens the sensibility to high impression, all that stops the ears against the voice of God's call and warning, that enervates the will, as excess of wine did in the days of old and alcohol in all its varied forms and all the noxious drugs which a perverse craving uses do today, brings peril to the nation's life and to the soul of the individual. Pure selfishness secure on ivory couches, proud of its refined taste, heedless of the need of others and careless of the voice of God, is destined to a sad awakening.

## As Others See Us

The discussion concerning the Cambridge council still goes on in religious papers. Some clearer sense of the responsibility of pastors and the meaning of Congregational fellowship appears to have resulted from it. This is the view of the *Universalist Leader* concerning the significance of the Burial Hill Confession:

Although *The Outlook* has undertaken to darken counsel by saying that there is no authorized Congregational creed, its remark needs editing. The fact is that

while the "local church" is the final authority in doctrine as in other things, the Congregational churches of the country are committed, through the action of representative bodies, frequently affirmed and never recanted by so much as a syllable, to the very creed adopted and proclaimed by the North Avenue Church. To pretend that this is not authoritative Congregationalism is to suppress the truth and mislead the public. Mr. Long knew that he could not subscribe to that creed. He meant to get the authority of the denomination and of that particular church to go into that pulpit and declaim against that creed. This is what *The Outlook* and some Congregationalist pastors style "liberty prophesying." It seems to us to be playing fast and loose with religious convictions. The man who does it may not be consciously dishonest, but he has disqualified himself forever from being a hero or a martyr.

There is something wrong if, when people have listened for a few years to a minister, they are not able to state in a few words what has been the burden of his message; and how well for them, and for him likewise, if they are able to testify that his themes have been of repentance towards God and faith towards our Lord Jesus Christ!—Rev. Dr. James Stalker.

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## Progress of the Kingdom

### OUR OWN WORK

**The Doshisha.** Dr. M. L. Gordon of Kioto reports in *The Missionary Review* and *The Independent* the action of the Doshisha trustees, which confirms their decision of unfaithfulness to the original trust. At the recent Commencement of the college all recognition of Christianity was omitted from the program and the place filled with "instrumental music, the reading of the Imperial Educational Rescript and addresses by un-Christian men." The practical end sought by the trustees is the admission of the school to a standing under the government which will give its graduates an equal position with the graduates of government schools, including freedom from the claim of military service. At a meeting of the alumni at Commencement, after the few outspoken Christians present had withdrawn, resolutions were adopted by about thirty who remained, many of them being connected with the Doshisha as trustees, teachers or graduates of the year, indorsing the action of the trustees in altering the fundamental principles of the school. Fault was found that the alumni had not been consulted. Yet it was declared that the Christian principle of the school is unchanged. On the other hand, the majority of the alumni and practically all the active Christians of Japan regard the change as a blot upon the fair fame of Japan and a disgrace to the Japanese churches. A committee appointed at a public meeting in Tokyo in March, and consisting of seven prominent Christians of several denominations, has published a letter in which they say:

It has become perfectly clear that the Christian Church of Japan is united in regarding the action of the trustees as a breach of trust, an offense against morals and utterly without reason—an opinion in which we concur. . . . In conclusion we would say to the trustees that if they still retain even a slight regard for the opinion of the Christian Church of Japan we ask that they will please give the above views their careful consideration, and, ceasing to do violence to the wishes of the church, they will deliver the Doshisha from censure and wash away the stain that disfigures the fair face of the Church of Japan.

**Spanish Evangelization.** We have noted the quiet and successful withdrawal of the foreign force and the boarding school from San Sebastian to Biarritz, just across the border in France. In a letter printed in the *Missionary Herald* Rev. W. H. Gulick reports that the withdrawal has not in any way affected the general evangelistic work in the out-stations. Even in San Sebastian, after many disappointments, premises have been secured for the continuance of evangelistic and common school work. And this in spite of the work of the society formed to watch and hinder.

"They fully believed that they had headed us off in every direction, and that our retreat from San Sebastian was a certainty. With great pomp and jubilation the *Te Deum* was sung in the churches, and the ultramontane papers heralded our departure. Their chagrin was, therefore, great when they found that when we left Avenida 40 it was only to transfer the work to another street. The storm is now raging over the head of our new landlord there, and we can only pray that he may hold out against the influences and inducements that are being brought to bear on him to break his contract with us."

From Bilbao, where the pastor, in addition to the care of his city chapel and schools, works among the miners of the neighborhood, from Santander, where there are 250 children in the day schools and a successful C. E. which maintains a night class for young men and women, from Pamplona, where the persecuted church holds its own in the midst of peril, and from other stations the reports show no falling off of work or interest because of the war.

### THE WORLD AROUND

**An Appeal from China.** The Presbyterian Synod of North China has issued an appeal to the Christian brethren of all nations, in view of the widespread and swift-moving changes of the time in China. The special things for which the synod asks the prayers of Christians are: First, for the emperor and his high officers, calling attention to his recent interest in and study of the Western learning, and asking prayer that

he may know for a surety that although the prosperity of the country depends very largely on the spread of Western learning and the training up of able men, yet still more essential is the general diffusion of divine truth and the renovation of men's hearts, that prince and people, high and low, may all be of one mind.

Second, for the literary examiners and for all schools which honor Western learning. Third, for all the people, that they may put away the old and accept the new. Fourth, for the church, for its zeal, perseverance, inoffensiveness and patience. Fifth, "For all the several nations, that their intercourse with China may be in harmony with truth and right, that at the specified time they may return the territory they have leased, and that none may entertain the design of dividing out or swallowing up China."

The appeal ends pathetically, with a recognition of national helplessness: "Although our country is helpless and weak, yet we have faith that the prayers of the righteous will prevail and that God will care for us. . . . We beseech you to pray earnestly for us, and then let the will of God be done." God answers prayer in strange ways sometimes, but we believe, with the synod of North China, that the hope of the empire is in God's care for the eighty or ninety thousand Christians of the various churches.

**Oriental Pantheism.** The real difficulty which missionaries have to meet in India and the farther East is not in maintaining the divinity but the exclusive divinity of Jesus. Pantheism is the great enemy. For instance, the *Indian Social Reformer*, in replying to some criticisms of the *Christian Patriot*: "We do not question the divinity of Christ. . . . What we want proved is why the same divinity should not be extended to others who have in their own way been quite as influential as Christ himself." Men have always been ready to admit Jesus to a place among their divinities. It is the Christian claim that there is no other name given under heaven among men whereby we must be saved which results in refusal and persecution.

**A Blow at Stundists.** The Russian minister of education has aimed a severe blow at the Stundists, the so-called Protestants of Russia. According to a recent decree, the children of Stundists will only be permitted to remain in the national schools if they regularly attend religious instruction, and take part in the religious exercises prescribed for the orthodox scholars. The Stundists are neither recognized by the government as a religious body, nor are they allowed their own schools. They must choose between ignorance or religious peril for their children.

**The Congo Railway.** The opening of the railroad which connects the Congo at sea level with the Congo above the rapids at Stanley Pool is of the greatest interest to the missionary societies working in the immense upper basin of the river. From Matadi to Stanley Pool is a distance of 250 miles, across which all goods have hitherto been carried on the backs of porters. Above Stanley Pool river steamers can traverse 3,000 miles of waterway, reaching 30,000,000 people. There are already forty-five steamers on the upper river, and the commerce is sure to grow rapidly now that communication with the coast is easy, while there will be a noticeable decrease in the expense of travel and shipment of mission supplies.

### JOTTINGS

Character nowhere tells more surely and powerfully than on the foreign mission field, though the admiration men feel for it often takes strange forms. *The Rock* speaks of a missionary of the Church Missionary Society in the Punjab who is literally worshiped. "Images of him are sold in the idol-makers' shops along with those of the other gods, in spite of all he can do to prevent it."

The recent conversion of several thousand Nestorian Christians of Persia to the Greek (Russian) Church has been followed by great missionary activity in northern Persia and Kurdistan on the part of Russian agents. The adhesion of the majority of the Nestorians would give Russia a welcome foothold for political influence in a region which she already looks forward to possessing in the not distant future.

The conception of the sacrament of the Lord's Supper as a test, rather than a help for character survives on the mission fields. Rev. M. J. Hall of the Church Missionary Society in Uganda, for example, writes:

The reason most commonly and frankly assigned by Christians here for not seeking admission to the Lord's table is that, in their view, they will thereby incur a deeper responsibility to live a stricter and more watchful life, and have to abandon many doubtful practices to which they now, as being only baptized, still cling.

## Christian Work Among Our Sick Soldiers

A lay chaplain of the Army and Navy Y. M. C. A. at Leiter Hospital, near Camp Thomas, thus tells of the service of that organization to the sick soldiers and their friends:

It seems a dream that these rows of cots, with their hundreds of weak, fevered and delirious men, who often are but "boys" even in years, can be the same soldiers who were marching and drilling so proudly a few weeks ago. And yet how vastly is our opportunity increased as in these hours of pain and weakness the self-reliance and reserve are all gone, and a word of sympathy and a deed of kindness can touch and win the affections as they never do in "hours of ease." The day is rare when some word of appreciation and request for prayer does not spring from some tender heart that never knew such an impulse in health.

To minister the "cup of cold water" or fan the aching head while you speak of the grace that can give patience, or tell of the everlasting arms that can give patience in these weary hours, to write a letter home, is a simple task, but the results which follow are often the manifest work of the Spirit. The mother love that sends messages daily, even when she knows that the boy can neither read nor write, taxes all your energies in the little time left after the daily rounds are made in giving some sort of satisfaction to the heart that craves minute and constant knowledge of the loved one. But when convalescence sets in you must become a cyclopedia of information—the distance home, the furlough fare, the exact news from each regiment at the front, how to spell puzzling words, what delicacies they can get by the time they are allowed to eat freely and a thousand of most unexpected conundrums. The day that sees the boy able to make his long-promised first visit to the tent is memorable. He generally comes staggering out dressed in pajamas and slippers, with legs shaking and ready to drop into an easy-chair and take up a puzzle or some picture paper, and rest a good long time in the sweet air before he ventures on the road back. To leave the fever wards, with their noisome odors and distressing sounds and sights, and get out on the lawn under the big canvas has helped many a man on his sure road to health and home. As they come to say good-by on their departure, they speak often of the blessings and benefits they have had through our work here and their gratitude for it. And a "God bless you and keep you" follows them as they go.



## LITERATURE

## BOOK REVIEWS

## WHAT IS IT TO BE HOLY

*Sin and Holiness*, by Rev. D. W. C. Huntington, is a study of the subject of entire sanctification. This topic seems to receive special attention among our Methodist brethren, and there is considerable diversity of opinion about it among Christians generally. Dr. Huntington offers a careful and reverent study of the theme, based upon years of personal experience, observation and Biblical study. It is the temperate, discriminate utterance of an intelligent student. He is not a mere enthusiast. He apparently believes in the possibility of entire sanctification, which he defines as "unreserved, uninterrupted consecration of the being to God; a state in which the believer, through the abiding presence of the Holy Spirit revealing Christ to him as an all-sufficient Saviour, lives triumphant over temptation, constantly saved from committing sin."

This state is, he holds, usually the result of successive upliftings of the soul by faith, rather than the result of any single spasmodic experience. He justly points out that the test of Christian experience is not how one feels, but simply to what extent one is continuously saved from committing sin. Dr. Huntington does not believe that inbred sin is removed by the process of sanctification, but that it is continually overcome. His discussion is careful to avoid extravagance and should help all interested in the subject. Whether its main conclusion is justifiable we are not sure. Entire holiness may be attainable theoretically in this life, but we have never yet met any one, even among those professedly entirely holy, who afforded any convincing evidence of having attained that condition.

We are distinctly bidden by God to strive after holiness. Undoubtedly the sincere and persevering believer attains ever increasingly a condition of distaste for sin, love of goodness and ability to overcome ordinary temptations. But no satisfactory evidence—except to the professedly holy individual himself—of the attainment of entire freedom from sin in this world ever has been given, so far as we have observed or been able to learn, or is likely ever to be given. [Curts & Jennings. \$1.20.]

## RELIGIOUS

Prof. C. H. Cornill's *History of the People of Israel* [Open Court Pub. Co. \$1.50] covers the period from the earliest times to the destruction of Jerusalem by the Romans. Its translator is Prof. W. W. Carruth. It is concise and graphic, somewhat unconventional in handling the facts of history, but supplying a fairly clear and impressive record. If it had not been condensed quite so much its main features would stand out a little more conspicuously. In an appendix some collateral questions are answered.

A number of the sayings of Thomas Fuller, the famous old English divine, have been gathered by Belle M. Brain into a pleasant little volume called *Quaint Thoughts of an Old Time Army Chaplain* [United Society of Christian Endeavor. 25 cents]. They are striking and helpful utterances, such as stay in mind and continue to recur. They are as shrewd as they are unhackneyed, and the book, which is dedicated to the soldiers and sailors of the present war, was very popular in the war of the Rebellion, and will continue to be.

In *After Death and Other Mysteries* [Board of Publication of the Reformed Church in America. 25 cents] Mr. S. B. Schieffelin undertakes to explain certain portions of Holy Writ, some of which are not always readily understood. The book is simple, practical and helpful, without suggesting much of special significance.

## STORIES

The expulsion of the Acadians has been the theme of more than one volume of interest, but we do not remember any romance so carefully

elaborated upon the subject as *Rose à Charlotte* [L. C. Page & Co. \$1.50], by Miss Marshall Saunders. She evidently is an enthusiast in regard to the Acadian character and life, and she certainly succeeds in imparting her own enthusiasm to her readers in a considerable degree. The heroine is a noble and charming conception, and the other local characters reveal the peculiarities and interesting qualities of the people at once vividly and entertainingly. The hero serves well as an occasion for the exhibition of the characteristics of the others, but is not exceptional. There are real power and abounding interest in the story. It blends effectively the qualities of the drama and the idyl, and it leaves one eager to visit the region described and enjoy its pleasant life for himself, and see if he cannot recognize some of the localities.

*Thackeray's Sketch Books* [Harper & Bros. \$1.75], including his Paris Sketch Book, Irish Sketch Book and Notes of a Journey from Cornhill to Grand Cairo, is out in the new Biographical Edition, other volumes of which we already have mentioned from time to time. A copy of Maclise's portrait of Thackeray, taken about 1840, is the frontispiece. This is a very handsome library edition.

*Captain Antle, the Soldiers' Friend* [Dammell & Upham. \$1.00], by Charles Mortimer, is a story of the conversion and devotion to rescue work among sailors of a sea captain who had been quite the reverse of pious. He became the most devout and conscientious Christian conceivable, and his labors, problems, trials and successes are well narrated in these pages, which, we take it, are based to a considerable extent, if not altogether, upon actual fact. It is a book which Christian workers in city and other missions will find stimulating and suggestive.

How to cultivate integrity and to depend upon character rather than any other means of success in life is the motive, or rather the ruling theme, in Mrs. M. A. Hawkins's story, *Philip Barton's Secret* [Curts & Jennings. 85 cents]. It is plausibly sensational in a measure and belongs to a certain class of Sunday school literature which still is in demand, we suppose, and which stimulates virtue and religion, but cannot be called literature of a high order.

## TRAVEL

Just at present a timely and instructive as well as quite interesting book is *Yesterdays in the Philippines* [Charles Scribner's Sons. \$1.50], by J. E. Stevens, an American business man who has lived for several years recently in Manila. He contents himself with giving a graphic picture of the life of such a foreign resident in Manila, and of the characteristics of the people as observed from his point of view. Beyond the accounts of an occasional visit to some native or Spanish planter one does not learn much about the population and their habits except in a superficial fashion. The book is of great interest, however, and we have read it with pleasure. It is timely and it contains information about climate, productions, etc., which is much in demand just now. In fact, so far as it goes it affords a good idea of what few of us in this country know much about, the characteristics of the Philippines. But it is naturally limited to those subjects and conditions which such a resident as the author was most familiar with.

*The Travels in Tartary, Thibet and China* [Open Court Publishing Co. \$2.00] of the two Jesuit missionaries, Hue and Gabet, in 1844-6 used to be a popular work long ago. And in some respects it is quite the equal of many modern books of travel. It has been reprinted in a translation from the French by W. Hazlitt, and undoubtedly the people of the region which it describes for the most part are substantially unchanged in appearance and in habits. The two missionaries exhibited the most conspicuous enterprise and devotion. They penetrated portions of the world practically unknown, and a considerable portion of it absolutely unknown to the Christian world

before, and the record which they have left is valuable not only for its narrative of their religious efforts—the value of which it is difficult to estimate, owing to the hindrances caused by differences in language, brevity of sojourn in any given place, etc.—but also for the abundant information, much of it minutely detailed, about the different peoples, their habits of life, their views and beliefs, etc. The old-fashioned style of the book does not interfere with the distinctness of its impressions, and the two volumes will be likely to continue for a long time to be popular. They are illustrated.

## EDUCATIONAL

Five volumes of the Chautauqua Reading Circle literature are: *From Chaucer to Tennyson*, by Prof. A. J. Beers; *Europe in the Nineteenth Century*, by Prof. H. P. Judson; *Twenty Centuries of English History*, by J. R. Joy; *Walks and Talks in the Geological Field*, by Prof. Alexander Winchell; and *Men and Manners of the Eighteenth Century* [Chautauqua Century Press. Each \$1.00], by Susan Hale. They illustrate superior ability in authorship and editing, and are admirably adapted to the special work for which they are intended in connection with Chautauqua reading and study. The general public, also, will not fail to appreciate the value of such compact, comprehensive and vivid presentations of their respective themes.

*News from the Birds*, by L. S. Keyser, and *Harold's Rambles* [D. Appleton & Co. 60 and 40 cents], by J. W. Troeger, belong to the series of Appleton's Home Reading Books. They are well suited to interest the young in plants, birds and other natural objects, and to instruct them without wearying. The second book named is the second in the series of Nature Study Readers. They are illustrated freely and well.—*Scott's Story of Roy Roy* [D. Appleton & Co. 60 cents] has been well condensed by Edith A. Harris for home and school reading, and makes a new issue in the excellent series of Appleton's Home Reading Books.—A new edition—the third or fourth which we have received recently—of *Dryden's Palamon and Arcite* [Ginn & Co. 40 cents] is that of George E. Elliot. It is a thorough piece of work, containing descriptive introduction, tables of reference and chronology, and sufficient and scholarly notes.

*The Story of the Mind* [D. Appleton & Co. 50 cents], by Prof. J. M. Baldwin, is a comprehensive little psychological book, one of the Library of Useful Stories. It hardly belongs in such a series, but the author has succeeded in simplifying and giving interest to one of the most abstruse of themes.—*A Short Course in Music, Book I* [American Book Co. 35 cents], by F. H. Ripley and Thomas Tapper, is intended for schools where familiar songs are enjoyed and the study of music is united with singing for pleasure, with somewhat less attention to science than is often exhibited. The scholarly part of the book is of good quality, however, and the popular part will afford pleasure.

*Elements of Grammar and Composition and Elementary English* [American Book Co. 50 and 35 cents], by E. O. Lyte, are two little text-books for the use of younger and medium grades of students, and are handsomely printed and well suited for their purpose.

## MISCELLANEOUS

Mr. Leslie Stephen is a versatile literary man who is chiefly at home in history, biography and collateral departments. A number of his recent essays and papers, a dozen or fourteen in all, have been gathered in two attractive volumes, *Studies of a Biographer* [G. P. Putnam's Sons. \$4.00], and they furnish decidedly interesting reading for the student of English and American literature. Such general themes as National Biography, the Evolution of Editors, Johnsoniana, and the Importation of German are discussed, and also such more individual topics as Gibbon's Autobiography, Matthew Arnold, Dr.

Holmes, and the Biographies of Jowett and Tennyson. There is a good deal of amiable, but keen, criticism in these pages, and they sometimes stimulate the reader to criticise the writer. He is always entertaining, and his knowledge of men and letters is large and rewarding. One does not feel that the last word has been spoken on the subjects of which he treats, but one is glad to read what he has to say about them, and in most instances is consciously the more gratified, if not the more wise.

*The Gospel According to Darwin* [Open Court Publishing Co. \$1.50] is an attempt by Dr. Woods Hutchinson to defend, exalt and proclaim the distinctive teaching of Darwin—that is to say, the evolutionary doctrine. The author is an enthusiast and apparently believes that no other gospel is of much consequence if one accepts evolution and the facts of life and strives to be joyous and happy. While he claims a great deal more for evolution than has been proved, or is likely to be, we do not see any connection between evolution and a good deal which appears in his pages. All in all his book is the effort of an enthusiast to utter himself rather than the message of a strong thinker to an uninformed world.

*Mr. Eagle's U. S. A.* [T. J. Spencer] describes a journey from Ottawa, Ill., to Boston, made by the two authors, John L. Wright and Mrs. Abbie S. Ames, with their horse and phaeton. It is a lively narrative affording some entertainment by its pictures of life and its information about matters of general interest along the route. It reveals afresh the possibilities of journeying in one's own carriage with ease, comfort, safety and at a comparatively low expense. But such journeys can only be made with the greatest care, especially of the horse. The fun in the book sometimes grows a little tiresome, but the average reader will enjoy the narrative and will not demand too much in the way of literary excellence.

#### NOTES

— It is declared that Bismarck's memoirs have been deposited in London, lest the German authorities attempt to interfere with their publication.

— A short history of Scottish Congregationalism is in preparation by Rev. James Ross, chairman of the Congregational Union of Scotland.

— Henryk Sienkiewicz, the distinguished Polish author, whose latest novel is *Quo Vadis*, is coming to this country next month and is to lecture in Boston and New York.

— Mr. Walter H. Page, who has had editorial charge of the *Atlantic Monthly* during Mr. Horace E. Scudder's recent absence in Europe, now succeeds Mr. Scudder in that position, the latter devoting himself to general literary work.

— The centennial of the birth of Michelet, the French historian, is about to be celebrated. His widow has prepared a memorial volume including large extracts from his journal and a number of their letters to one another during their courtship.

— The trustees of the British Museum will soon publish the second volume of the Greek papyri in their possession. It will contain the complete texts of nearly 300 documents. They are wholly non-literary, and mostly are official and private papers.

— Five of the nine men selected as members of the commission to erect in Paris a monument to Lafayette—in recognition of his services to this country and in the hope of cementing more firmly the friendly feeling of the United States and France towards each other—thus far have consented to serve. They are Rev. Dr. E. E. Hale, of Massachusetts, J. W. Mackay, of California, Senator W. B. Allison, of Iowa, Frank Thomas, president of the Pennsylvania Railroad, and A. H. Revell,

of Illinois. The monument is to be the work of some American sculptor.

#### BOOKS OF THE WEEK

*L. C. Page & Co. Boston.*  
THE BLESSED DAMOSEL. By Dante G. Rosetti. \$2.50.

A LITTLE PURITAN REBEL. By Edith Robinson. pp. 135. 50 cents.

THE SLEEPING BEAUTY. A Modern Version. By Martha E. Dunn. pp. 97. 50 cents.

*Bureau of Statistics of Labor. Boston.*  
TWENTY-EIGHTH ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR. By Horace G. Wadlin, Chief of Department. pp. 367.

*Mariner, Callanan & Co. Boston.*  
JEROME SAVONAROLA. By Rev. J. L. O'Neill. pp. 232. \$1.00.

*United Society of Christian Endeavor. Boston.*  
QUIET THOUGHTS OF AN OLD TIME ARMY CHAPLAIN. By Thomas Fuller, D. D. Compiled by Belle M. Brain. pp. 43. 25 cents.

*Harper & Bros. New York.*  
THE PATERNAL STATE IN FRANCE AND GERMANY. By Henry Garbeur. pp. 225. \$1.25.

EARLY LETTERS OF GEORGE WILLIAM CURTIS TO JOHN S. DWIGHT. Edited by G. W. Cooke. pp. 293. \$1.50.

LABOR CO-OPERATION. By Henry Demarest Lord. pp. 351. \$1.00.

SKETCH BOOKS OF MR. M. A. TITMARSH. By W. M. Thackeray. pp. 772. \$1.75.

THE MORAL IMBECILES. By Mrs. S. P. McLean Greene. pp. 237. \$1.25.

*F. A. Stokes Co. New York.*  
JOHN SHIP. MARINER. By Knarl Ellvas. pp. 304. \$1.25.

THE HAUNTS OF MEN. By Robert W. Chambers. pp. 302. \$1.00.

JAVAN BEN SEIR. By Walker Kennedy. pp. 291. 75 cents.

*American Book Co. New York.*  
ELEMENTARY ENGLISH. By E. Oram Lyte, Ph. D. pp. 160. 35 cents.

ELEMENTS OF GRAMMAR AND COMPOSITION. By E. Oram Lyte, Ph. D. pp. 224. 50 cents.

*Eaton & Mains. New York.*  
AMONG THE FORCES. By H. W. Warren, LL. D. pp. 197. \$1.00.

*Life Publishing Co. New York.*  
THE YANKEE NAVY. By Tom Masson. pp. 124. \$1.00.

#### PAPER COVERS

*Bureau of Statistics of Labor. Boston.*  
LABOR BULLETIN for July.  
LABOR CHRONOLOGY—1897.

#### MAGAZINES

July. CRITICAL REVIEW.  
August. AUBURN SEMINARY REVIEW.—FORT-NIGHTLY.—YALE REVIEW.—TEMPLE.—NINETEENTH CENTURY.  
September. FALL MALL.—WHAT TO EAT.—COSMOPOLITAN.

### Biographical

REV. GEORGE W. KELLY

Mr. Kelly was born in Lunenburg, Va., in 1808. On approaching manhood he conceived an intense aversion to the system of slavery, and reluctantly resolved to leave his native State and seek his education elsewhere. He went to Athens, and graduated at the Ohio University in that place. Then he rode on horseback to Baltimore, where he sold his horse, took passage by water to Boston, and entered Andover Seminary. After graduation he was settled at Hamilton, and married the daughter of David Marsh at Haverhill.

Mr. Marsh believed in universal education, and devoted the closing years of his life and much of his fortune to promote it. In this work he had the constant assistance and support of his son-in-law.

They had prominent part in the work of the American Bible Society, the Tract, Colonization and other societies. They labored, together with others, in establishing Bradford Academy, in developing Dartmouth College, and in sustaining the *Puritan Recorder*. Mr. Marsh died in 1854, leaving Mr. Kelly to carry out his plans.

Gail Hamilton (Miss Abigail E. Dodge) was one of Mr. Kelly's parishioners, and had a warm regard for him. John G. Whittier was a neighbor and friend, with whose hatred of slavery and love of freedom Mr. Kelly warmly sympathized. He was recognized as a leader among anti-slavery workers, and made ringing speeches in behalf of freedom. During all the Civil War he believed, with a child-like faith, that his native State and his country would be reunited. Mr. Kelly left surviving him a son, Hon David M. Kelly of Boston, a daughter, a nephew and an adopted son, Samuel Marsh of New York.

Rev. F. B. Meyer is going to India in December to speak at the conventions arranged for the cold season by the executive committee of the students' volunteer movement of India and Ceylon.

### From London

#### England's Friendship to the United States

Britishers rejoice in the termination of the war under circumstances which reflect the highest honor upon America. We followed with keenest interest the development of the conflict, we admired the humanitarian spirit which throughout directed the policy of the United States, we were thrilled from time to time by the heroism of officers and men, and altogether we are proud of the figure America has cut before the world, feeling that your victory is largely our victory, in the sense that we are kin and stand for the same great interests. We are naturally much interested in the perplexing problem of the disposition of the Philippines. Whatever arrangement may be reached, the suggestion that America should continue to exercise some control over them finds much favor, and we are naturally strongly averse to the islands being handed over to Germany or any other non-English-speaking power.

Perhaps the best result of the war is the increased friendship engendered between America and Britain. Before hostilities commenced the tide of brotherly feeling ran high, and now it may be said to be at the flood. Whenever an American appears at any public function, or reference is made from platform or pulpit to the ties between the two countries, or any other opportunity of expressing feeling occurs, there is invariably a spontaneous, powerful and unanimous manifestation of sympathy and fraternal regard. Whatever international alliances are formed or broken, it is surely the intention of Providence that the English and American people should be united by the closest bonds.

#### American Ministers Abroad

We regret that the war has prevented us having the pleasure of welcoming this year as many American visitors as usual. We are glad now to have with us two regular visitors, Dr. Lorimer, who is preaching at Regents Park Chapel, where Rev. F. B. Meyer at one time ministered, and at Westbourne Park in exchange with Dr. Clifford, and Dr. Reuen Thomas, who is supplying Dr. Parker's City Temple pulpit for six Sundays. He is giving a series of sermons on the Christianizing of home life. Dr. Pentecost has been warmly greeted by many friends at Marylebone Presbyterian Church. His successor, Mr. Hanson, was most cordial, saying that he hoped this would be the first of a long series of visits Dr. Pentecost would pay to Marylebone. He preached twice on the Sunday, and so far these are the only services he has taken on his present visit. Dr. Woolfkin of Brooklyn is now supplying the Marylebone pulpit. Other Americans preaching in London just now are Dr. S. G. Smith, Minnesota, Dr. C. M. Griffin, Scranton, Pa., and Dr. J. Reid Shannon, Denver. Dr. John Hall is rusticating in Derbyshire, and as usual has kept out of the sight of Londoners. Dr. W. E. Griffiths divides his preaching during August, giving two Sundays to London and two to Dundee. He then goes to Holland, and will return to Ithaca, N. Y., about Oct. 1. By the by, the *Christian Budget*, Dr. Nicoll's new paper, announced the other week that the winner of the "five-shilling paragraph prize" was "Rev. Dr. John Hall, George Hotel, Buxton, Derbyshire." Assuming that the person thus designated is the pastor of the Fifth Avenue Presbyterian Church, New York, the incident shows one way in which the Doctor amuses himself when away from home.

#### Dr. John Clifford

This popular Baptist sailed in the *Barbarossa*, Aug. 22, to fulfill the engagement to preach for Dr. Lorimer which he was unable to keep last year. He is to preach in Tremont Temple four Sundays, and plans to be back in his own pulpit on the second Sunday in October.



**Great Britain in China**

The two outstanding topics of discussion just now are the position of England in China and the ceremonial anarchy in the Established Church. Dissatisfaction with Lord Salisbury's conduct of foreign affairs is reaching a climax. As all the world knows, in the East British policy has met with cheek after cheek, whilst Russia has been gaining all along the line. No criticisms of the Salisbury ministry could be severer than those which are appearing in the Tory organs. The *Standard*, for example, remarks that England is being steadily and not very slowly elbowed out of China, and declares that the repeated humiliations are becoming intolerable. Even the faithful *Times* has likewise revolted. Such symptoms as these invariably precede the break-up of a ministry, and if only we had a strong and united opposition the days of Lord Salisbury's régime would be numbered. Not for the first time at a critical period in our international relations Lord Salisbury has gone off for a continental holiday, and "Tompkins," in the *Chronicle*, has kindly put his instructions to Mr. Balfour into Cockney language:

I cawn't stop,  
Woodjer kindly mind the shop,  
And be keeful with the Chiner and egxpilne we're  
not to blame?

The complaint on all sides is that the Salisbury Cabinet seems utterly unable to grapple with a difficult situation, and as a result British policy has sustained one reverse after another. Every now and then there is a burst of brave words, but they come to nothing. The only really forceful man in the cabinet is Mr. Chamberlain, and if he were less of a politician and more of a statesman he might prove the man the country needs. It is clear that Chamberlain and Salisbury are not pulling well together, and it is doubtful whether their unnatural alliance will last much longer. By-elections and other indications show conclusively that Liberalism is growingly strong throughout the country. If only we had a leader! Mr. Gladstone has no successor.

**Ritualism and Romanism**

The internal affairs of the Established Church are in a most chaotic state. For many years past sacerdotalism has been subtly advancing, and at last the country has awaked to the fact that a determined attempt is being made to undo the work of the Reformation. Indeed, some Anglicans have the effrontery openly to declare the Reformation to have been a "mistake," and object to be called Protestants. In many churches "advanced" practices have been introduced, until, what with incense and mass and the confessional and processions and elaborate ritual and mysterious ceremonies not sanctioned by the Book of Common Prayer, the services are practically indistinguishable from those which take place in Roman Catholic churches.

Free Church leaders have for some time past been calling public attention to this Romeward movement, and the evangelical section of the Established Church has uttered its protest, but to little purpose. At last one John Kensit has arisen, and adopted a very summary method of exposing these lawless practices. He has attended some of these advanced services, and loudly protested against them while they have been in progress. Of course such action has inevitably resulted in disorderly scenes, and some of the many who approve his motive cannot indorse his method. But advanced diseases need drastic treatment, and John Kensit has at least succeeded in making the bishops take official cognizance of practices which have become a scandal. As long as they dared the majority of the bishops have winked at proceedings which they well know to be subversive to the principles of the Protestant faith, and now, for the most part, their action is half-hearted and indecisive. Romanism makes no numerical advance in this country, but Romish practices have undoubtedly been steadily growing within the Church of England. The only perceptible point at

which some High Churchmen are divided from Romanists is that of allegiance to the pope, and, unquestionably, Romanism now receives in this country far more recognition, official and unofficial, than it did a generation ago. One evidence of this is the prominent and friendly way in which Romanist questions and events are treated by the secular press. This may be due to the tolerant spirit of the age, yet one feels that is not the whole explanation.

ALBION.

**The American Association for the Advancement of Science**

Massachusetts chartered this society and Boston was its birthplace. Fifty years later, for the second time since its birth, the association has met in the historic capital of the Bay State, and the welcome has been a hearty one from State and municipal officials, from local scientists and from institutions of learning in Boston, Salem and Cambridge. The attendance has been unusually large, the program varied and full, the attractions provided by the hosts exceedingly numerous and edifying and the effects upon the association and the city in every way beneficent. Nearly 500 new members have been enrolled. Nearly 1,000 delegates have visited Boston's educational institutions and historical sites, and the daily press by its reports of the proceedings has carried into many homes enlarged conceptions of the scope and thoroughness of American scientific research. The delegates in turn, by their study of such municipal enterprises as the Boston subway, the metropolitan park and sewer systems, the Public Library, the museums and laboratories of Harvard and the Institute of Technology, the Blue Hill Meteorological Observatory, the factories of Lawrence and the historical collections of the Essex Institute and East India Museum at Salem, have gained information of the most suggestive character. Receptions by the trustees of the Museum of Fine Arts, by Governor Wolcott at his home near Milton, and by wives of the professors of the Institute of Technology and innumerable dinners at the Boston clubs have proved that Boston is not unused to the art of hospitality. The day spent at Salem, the 24th, afforded the delegates an opportunity for studying Boston Harbor, the geological and topographical conformation and character of the North Shore, as well as the aspect of one of the most fascinating and historic of the old seaport towns. The day spent in Cambridge, the 26th, was perfect in its temperature and climatic conditions, and "fair Harvard," with its wealth of apparatus and inspiring traditions of Agassiz, Asa Gray and B. F. Pierce and all its outward physical beauty, was never more carefully inspected, every scientific laboratory, museum and department being opened and their various uses set forth and treasures described by those who use them as places for research.

Governor Wolcott's address of welcome to the association was felicitous and hearty, but not one of his finest efforts. Still when not at his best he is so much better than the average governor that people of the commonwealth have reason to be proud of him. Mayor Quincy surpassed himself. As one who both as a matter of theory and practice believes in municipal impressment of scientific men into the service of the public, he waxed peculiarly eloquent in his elaboration of this point. Bishop Lawrence's opening prayer was made with the suppliant standing erect, eyes wide open. It was broad enough to suit a scientist and orthodox enough to suit a Churchman, reverent enough to suit both, and was a model of what a premeditated prayer may be under circumstances far from ordinary and before auditors hypercritical or indifferent.

The formal address of the retiring president, Wolcott Gibbs, was too technical to attract a large mixed audience. Pres. F. W. Putnam, when he took the chair, indulged in

reminiscences that made it clearly apparent why the association selected him to preside at an anniversary meeting in Boston. President Eliot's address before the association in Sanders Theater, Harvard University, Friday evening was worthy of the occasion and the environment. In considering the Destructive and Constructive Forces of Our Government he showed clearly how much modern applied science does both in peace and war to make us as a nation so powerful and unconquerable. His analysis of the fallacy of the argument of those who say that war is never permissible or necessary, or those who hold that the best preparation for the arts of peace is by cultivating the martial virtues, was masterly. His *exposé* of the parsimony and foolishness of much of the legislation of Congress when dealing with such important arms of public service as the Lighthouse Bureau, the Life-Saving Service and the Geological Survey was conclusive and overwhelming. His plea for stricter governmental oversight over railroads, compelling them to safeguard the lives of operatives, and for a thoroughly equipped and sufficiently empowered Forestry Commission was impressive.

Of the many papers read before the association mention can only be made of a few which seem most suggestive to a constituency like ours. Prof. A. S. Packard of Brown University in his paper reviewing the last half-century of study of geology so far as it has modified conclusions respecting the origin and development of animal life asserted that "so strong is the testimony that geology affords to the theory of evolution that if it were necessary to abandon evolution it would at the same time be necessary to give up gravitation, the correlation of physical force and the conception of the unity of nature." A paper by Mr. Charles F. Brush described his discovery of a new gas in the atmosphere, which he has named *etherion*. Its heat conductivity is a hundred times that of hydrogen, its density only one-thousandth part of the same gas while its specific heat is higher than any heretofore known. Prof. G. Frederiek Wright of Oberlin gave the result of twenty years' study of the Trenton Gravels and the significance to anthropology of the finds made therein. Rev. Dr. Horace C. Hovey of Newburyport gave a thoroughly enjoyable lecture on the cave explorations made by him in the region of the Causse in Southern France.

The war prevented many foreign delegates from venturing across the Atlantic. Of the dozen present the most prominent probably was M. Désiré Charnay, who at present is in the United States as the agent of the French government deputed to study certain phases of our educational development.

Columbus, O., has been selected as the next place of meeting, and Prof. Edward Orton, state geologist of Ohio, will assume the duties of president when President Putnam retires in 1899. Professor Orton studied theology at Andover Seminary in 1836, and was elected president of Antioch College in 1872.

**Two Bibles**

More than thirty years ago a little daughter of one of the members of the First Congregational Church of Farmington, Me., was visited by a dangerous illness, when physician and friends despaired of her life. But, contrary to fears and expectations, the death angel returned without his prize.

In gratitude, the mother, as a special thank offering, presented the church with a beautiful pulpit Bible, which has been in constant use under a succession of pastors ever since. In 1886 the church edifice was destroyed by fire. The Bible was one of the few things rescued from the flames, and was doubly valued for its association with the dear old church.

The child grew to vigorous and noble womanhood, and, with exceptional powers of heart and mind, not only made home happy but enriched a large and extended circle by

her gifts. A few months since the angel came once more, and the now aged mother was called to send this only treasured daughter to the "palace of the King." Now, in chastened gratitude to God for those beautiful thirty years added to her child's earthly life, the mother again presents this church with a new and beautiful Bible, in loving memory of her daughter.

This daughter, known and loved by many, was the late wife of Rev. C. F. Thwing, president of Western Reserve University.

C. W. T.

## Our Readers' Forum

### IS THIS RIGHT

In *The Congregationalist* of Aug. 18 under the title *Is It Right?* occurs this statement: "Outside the 'societies' there are a multitude of 'schemes' that represent more troublesome enthusiasm than common sense. They are generally ax-grinding, chestnut-raking devices, with a plentiful supply of wool to make people see clearly, and they swallow large sums of money tremendously out of proportion to any good they do." This is certainly plain speaking on an important subject, and the sentence which follows is of the same tenor. "Every year there is enough thrown away on these to endow our needy colleges, South and West, float the societies' debts and give them additional funds." But is this really so?

The writer evidently has a predilection for the "societies" and for those inside of them, but is he wholly fair to those "outside"? He recognizes that the number of these is large and that they succeed in obtaining "large sums of money" for their work. May it not be that this money is not quite all "thrown away"? Is it not possible that the donors are possessed of some discrimination and have put their money to uses they wished to have it serve? Is it not even conceivable that successful business men, who have previously known how to get good returns out of their investments, may have had a reasonable amount of "common sense" in applying their property to philanthropic causes?

The work of some of these outsiders is not wholly unknown to the public. Mr. Moody with his schools at Northfield, Mt. Hermon and Chicago comes under this description. The same is to be said of General Armstrong and his fellow-workers at Hampton Institute, also of Mr. Booker Washington and his Tuskegee school, Mr. George and his Boys' Republic, Mr. Hincley and his Good Will Farms; to which may be added Dr. Reed and his School for Christian Workers at Springfield, where your contributor resides. These are a few of the scores who are not inside the "societies."

Your contributor says: "Think of that piteous cry with which Dr. Atkinson went to his grave: 'Only \$5,000 for Oregon. O how cruel!'" Yes, but why place the responsibility on the outsiders? Have the insiders nothing to do with it? Too much cannot be said about the duty of discriminate giving, but such a sweeping attack on the endlessly diversified expressions of the spirit of beneficence in our times is to be regretted.

G. S. D.

[We do not suppose that the writer of the article referred to intended to describe as "ax-grinding, chestnut-raking devices" the institutions mentioned in this communication, or that the readers of that article thought of it as applying to institutions which have justified themselves by their fruits. The intent of the article was to prompt givers to investigate the objects for which their money is solicited before giving to them. For it cannot be denied that much money given for benevolence is squandered, just as much money through glowing representations not founded on facts or reason is obtained for investment in schemes which yield no returns to any persons except to their promoters. A sentence from Dr. A. H. Bradford's article in the *Outlook* prompted

by impressions received in his visit to the National Council is in point here: "It is doubtful if this fatal tendency to multiply needless institutions of learning for sectarian purposes will cease to plague the land until those who have money to give exercise more discrimination in their charity."—THE EDITORS.]

### "DIVINE INTERVENTIONS"

The symposium in *The Congregationalist* of Aug. 11 on Religious Life in Colleges interests me deeply. Its importance for every religious worker appears in the fact, reiterated several times, that college students are very much like other people. Lyman Abbott touches a fundamental point: "Their collegiate studies lead them to regard life as a regular and orderly development. The theology which they have imbibed—or perhaps I should say framed for themselves—leads them to regard religion as a series of divine interventions. . . . Our first duty toward them is to show them that spiritual faith, while it transcends the scientific reason, is not irrational." The great problem of this age is to adjust the relationship between faith and reason. In this important connection I am constrained to ask, Does Dr. Abbott mean to suggest that in our ministry to intellectual men we should eliminate the "theological conception" of "divine interventions"? President McKinley has just given to our country "intervention" as a watchword for the twentieth century. Is this a time to discard from our sermons this watchword of Christian history?

Is it not best to tell the student frankly and with emphasis that "the scientific or academic philosophy of life" is incomplete? Moral philosophy is discouraging. It pronounces the doom of man in the words, "The wages of sin is death." Jesus came with a blessed gospel of divine intervention. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Is not every petition in a prayer a request for intervention, or at least for special attention? Unless we can convince men that God makes special revelations to man and gives help to individuals in their moral warfare, they will regard religion as nothing more than moral philosophy, they will look at Jesus only as a model of character, their ideal of a sermon will be a moral lecture, the Bible will be to them a compound of human history and poetic fancy, prayer nothing but a religious gymnastic. This age has no use for such a religion. Weary, sin-sick souls are thirsting for "the living God," longing for evidence of intervention. The world, oft misled by false prophets, is becoming suspicious of visionary men, and yet the world is asking, "Tell me, I pray thee, where the seer's house is." Pantheism is just as pessimistic as atheism. A realistic age needs a realistic religion. In the religious thoughts of men today there are two roads: one leads to Keswick, the other leads to atheism.

WILLIAM COLTON CLARK.

### FUNDING CHURCH DEBTS

Can you give the experience of one or more churches who, having had a debt on their building, have put the same into the form of bonds of small denominations at a low rate of interest, thus distributing over a term of ten years or more, and with reasonable comfort, what would have become a very heavy burden otherwise?

E. Q. A.

### Important Meetings to Come

Second Annual Conference of Christian Workers, Fitzwilliam, N. H., Aug. 28-Sept. 4.  
Massachusetts Interdenominational Sunday School Convention, Worcester, Oct. 4-6.  
American Board, Grand Rapids, Mich., Oct. 11-14.  
Woman's Home Missionary Association, Boston, Oct. 24.  
American Missionary Association, Concord, N. H., Oct. 25-27.  
Woman's Board, Springfield, Mass., Nov. 2, 3.  
Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2, 3.

## News from the Churches

### Meetings to Come

#### FALL STATE MEETINGS

Additions or changes should be sent in at once.

North Dakota,	Owatonna,	Tuesday, Sept. 13.
Minnesota,	Snohomish,	Tuesday, Sept. 20.
Washington,	Saco,	Tuesday, Sept. 20.
Maine,	Sparta,	Tuesday, Sept. 20.
Wisconsin,	High Point,	Thursday, Sept. 22.
North Carolina,	Pittsfield,	Tuesday, Sept. 27.
New Hampshire,	Greeley,	Tuesday, Sept. 27.
Oregon,	Sheridan,	Tuesday, Sept. 27.
Colorado,	Weiser,	Thursday, Sept. 29.
Wyoming,	Red Lodge,	Friday, Sept. 30.
Idaho,	Salt Lake,	Oct. 1.
Montana,	California,	Tuesday, Oct. 4.
Utah,	California, South'n,	Tuesday, Oct. 11.
California,	Nebraska,	Monday, Oct. 17.
Nebraska,	David City,	Wednesday, Nov. 9.
Alabama,	Connecticut Conf.	Tuesday, Nov. 15.

### Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Cobb, Secretary; Rev. Edwin E. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wagon, Treasurer; Charles E. Swain, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 703 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer. Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 601 State Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent investment fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequest should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### OF SPECIAL NOTE THIS WEEK

An Iowa church honors the family of its deceased pastor.

Helpful vacation work in Nebraska.

A Missouri deacon appreciated.

Large use of music in church services on the Pacific coast.

Temporarily closed meeting houses begin to assume their normal appearances.

An interesting anniversary in Maine.

A good move for State missions in Wisconsin.

The extensive field of a North Dakota pastor.

### A MEMBERS' PRAYER MEETING

A mere experiment is often a matter of special interest, but its results are sometimes of even greater concern. It has not been customary, we believe, for our churches to follow



a certain course which some other denominations pursue—the holding of a monthly covenant or consecration service. There is need of the closest spiritual sympathy among church members, and the opportunities for developing the Christ life in each member should be multiplied by all practical means. It was well for the disciples of old to meet apart in the upper room, and the question came to us, in our little church in Ellsworth Falls, Me.: If each church could get its members together alone for prayer and conference, would it not solve some difficulties?

A few months ago it was possible to try what such a meeting might accomplish. By vote of the church we held such a gathering the last Thursday night of each month—a special conference and the deepening of the spiritual life. The meeting, of course, has not solved all problems; we still have evils without and sins within. But just as truly as God has promised help, so surely has he fulfilled the promise to open the windows of heaven and pour out great blessings.

On each appointed night from twenty to fifty per cent. of the entire church roll is present, so that as to numbers the effort has been encouraging. The service is always informal and led by the pastor. It is made as spiritual and personally helpful as possible. For illustration, note the June meeting. At its opening twenty-two persons offered prayer in quick succession. Scripture and song formed an important part of the hour. But the exchange of individual thought and the confession of mistakes combined to create a sympathetic helpfulness. Month by month the hour grows in interest. It is anticipated and prayed for. Would indeed that each church might have such an experience! E. L. H.

#### NEW ENGLAND

##### Boston

*Park Street* is closed for a time during repairs on the meeting house. The Sunday worship is omitted but the C. E. and midweek prayer meetings continue as usual. The new pastor, Dr. Withrow, assumes his duties Sept. 18.—*Mount Vernon* is also closed for interior decorations and completion of unfinished parts, including the erection of a spire.—*Berkley Temple* last Sunday heard Rev. H. W. Stebbins of Boston.—The *Old South* pulpit was filled by Rev. Dr. Herrick of Mount Vernon Church.—At *Shawmut* Dr. W. E. C. Wright of Olivet preached, and at *Highland* Dr. F. E. Emrich.—*Second, Dorchester*, listened to Dr. C. H. Richards of Philadelphia.—The pulpit of *Walnut Avenue* was occupied by Rev. W. W. Chambers, the assistant pastor, as it has been nearly all summer.—In *Jamaica Plain*, at *Central*, Dr. Hall of Dover, N. H., was preacher, and at *Newton Center* Dr. Dunning.—*Chelsea* churches heard Dr. Williams of Chicago, and *Hyde Park* Dr. Barton of Boston.—Among the preachers at Cambridge was Rev. G. H. Johnson of Lowell at *First Church*.

##### Massachusetts

*LINCOLN*, which celebrated its 150th anniversary recently, has given a true view of the importance of fields like this at the fountain head of much of the freshest and best life of the nation. Moreover, the church has long been noted for its active missionary zeal, and for half a century has had a representative in the foreign field in the person of Rev. Charles Hartwell, still doing active service in China. Six pastorates have covered a period of 145 years. The present pastorate of Rev. E. E. Bradley has been fruitful in the best results and began five years ago.

*LOWELL*.—*First Trinitarian*. The pastor, Rev. G. F. Kennigott, has returned from his vacation spent in Pennsylvania, and has resumed work. The alterations upon the recently purchased property have been pushed forward during the summer, and the congregation has been worshipping during the past month at John Street Church.

*WORCESTER*.—Pulpit supplies of Aug. 21 were Dr. C. M. Lamson at the Old South, Dr. H. A. Stimson at Union and Dr. E. D. Burr of Boston at Piedmont.—*Hope*. The congregation expressed its welcome to the pastor, Rev. E. W. Phillips, on his return from vacation by rising as he entered the pulpit, giving the Chautauqua salute, and joining in singing "Blest be the tie."

*WHITINSVILLE*.—The corner stone of the new edifice was recently laid on the anniversary of the organization of the church. Rev. J. R. Thurston, the pastor, delivered an address. A large number of people were present.

*SPENCER*.—The pastor, Rev. S. W. Brown, has been taking his vacation in Amherst. The Men's League has arranged for another high grade lecture course to be held the coming season.

*WESTHAMPTON*.—The meeting house was recently struck by lightning, doing some damage to the interior, which was not discovered for some time after.

*PERU*.—This church, founded in 1770, was long a large and influential body, and many who have known or have been part of its honorable history cherish for it strong affection. For many years its fine house of worship, standing on the highest inhabited ground in the State, was a conspicuous landmark. It was burned a few years ago, but a beautiful modern edifice has taken its place. Rev. Dr. Plumb of Roxbury preached Aug. 21, and an interesting afternoon service was held at a farmhouse in another part of the parish. The zeal and fidelity which it costs to maintain religious worship in a scattered community, especially in inclement weather, seem to be rewarded by peculiar blessings. A reception was given Aug. 26 to the young pastor, Rev. Albert Hale Plumb, Jr., and his wife. The people have shown much interest in preparing the parsonage for their coming.

##### Maine

*ELLSWORTH FALLS*.—The grading around the church is successfully finished. What would have been an expensive undertaking has been accomplished for about \$25. The men of the place gave a day's work and the undertaking was completed in a week. A supper was given by the ladies to all who had helped. The "exchange table" distributes hundreds of pages of literature. A vast amount of good is done in this way, as only the best of everything is received.

*FARMINGTON*.—Four of the members of the Andover Band who were ordained in the Old South Church, Boston, some years ago held a reunion here recently. Rev. Messrs. E. R. Stearns, E. R. Smith, W. W. Ranney and J. C. Gregory were present. The fifth, Rev. O. D. Sewall, was unable to be present.

*BETHEL*.—*Garland Chapel* has lately been the scene of two interesting occasions—the Ladies' Club annual fair and an entertainment in the evening. The proceeds amounted to over \$150.

Rev. M. S. Hartwell of Yarmouth is in New Hampshire, and during his absence Rev. Thomas Sims of South Manchester, Ct., is preaching and occupying the parsonage.—Dr. L. H. Hallock of Tacoma, Wn., is visiting at Waterville.

##### New Hampshire

*CONCORD*.—*South*. Rev. Dr. Arthur Little, who has been summering in Webster, his native town, supplied two Sundays in July. The pastor, Rev. H. P. Dewey, who has been spending his vacation in Europe, is expected home for the first Sunday in September.—*First*. During the pastor's vacation the pulpit was supplied by Prof. C. D. Adams of Dartmouth College Aug. 7 and 14 and by Dr. Arthur Little Aug. 21.

*CAMPTON*.—During the indisposition of the pastor, Rev. Robert Ford, the past month the pulpit was supplied by Rev. N. F. Carter of Concord and Rev. Joshua Colt and Dr. F. N. Peloubet of Boston. The ladies recently gave a successful and enjoyable antiquarian exposition, largely attended and realizing \$40.

Rev. Louis Ellms of Newcastle is successfully uniting all denominations in church attendance and work.—In East Derry, under the ministrations of Rev. R. T. Wilton, the church debt has been decreased \$300 this year.—As president of the New Hampshire Sunday School Association, Rev. R. P. Gardner of Hampstead is rendering especially valuable service to the churches in addition to his local work.—A recent fair held by the ladies of Alton netted nearly \$100.

##### Vermont

*BRATTLEBORO*.—Rev. C. O. Day, chaplain of the First Vermont Regiment, has resigned his pastorate of 13 years' duration, to take effect Sept. 1. The chief reason is Mr. Day's desire for a long vacation, and his resignation is said to be absolute, notwithstanding the fact that the church has offered to extend his present leave of absence.

##### Connecticut

*NEW HAVEN*.—*Redeemer*. The new addition to the auditorium for the new organ and choir is completed and the redecorating of the interior is progressing. The changes promise to add much to

beauty and convenience.—*Ferry Street*. Extensive repairs have begun both outside and in. The audience-room is to be turned around, redecorated and recarpeted. Rev. C. J. Hawkins has been engaged as pastor.—*Plymouth*. While repairs are in progress the pastor, Dr. McLane, will enjoy a rest.—*Dwight Place*. During Dr. Twitchell's absence the pulpit has been supplied by ministers who are members of the congregation.—Dr. I. C. Meserve, formerly pastor of Davenport Church, now of Craven Hill Church, London, is in the city for a few weeks visiting his children while extensive improvements are in progress on his church.

*BRIDGEPORT*.—*North*. The interior of the meeting house has been undergoing repairs during the last few weeks. It is now thrown open to worship. The edifice is lighted by electricity as one of the improvements.—*Park Street*. Rev. E. G. Fullerton is resting on the shore in Stratford. He is greatly afflicted with an affection of the eyes which precludes reading and writing. He hopes to be able to resume his duties early in September.

*NEW LONDON*.—*Second*. In addition to carrying out her husband's original plans and building the new parsonage on Broad Street, Mrs. J. N. Harris has assumed payment for the land upon which the building stands, and endowed it in a sufficient sum to keep it always in good repair. The property stands as a memorial of J. N. Harris, whose name is associated with many good works for the benefit of mankind.

*MILTON* celebrated the 100th anniversary of its organization, Aug. 21, with appropriate services, including a historical address by the pastor, Rev. W. E. Page, and a biographical sketch by Rev. Henry Upton of New Preston on Rev. George Harrison, for many years a beloved pastor.

*GUILFORD*.—*First*. Extensive repairs are in progress on the meeting house, which will be closed during part of September, when also the pastor, Rev. F. E. Snow, will take part of his vacation. The Sunday afternoon meetings at Sachem's Head have proven attractive.

*South Windsor* has voted to incorporate.—Rev. Alex. Hall of Chester has gone on a short vacation, visiting, among other places, Syracuse, N. Y.—Rev. D. J. Clark and family of East Haven have returned from their vacation at Ocean Grove, N. J.—Dr. Barrows and wife of Greenwich are enjoying a rest at Watch Hill.—Rev. B. M. Wright of Orange has gone to the Adirondacks with his family for his vacation.—Rev. and Mrs. Pelton of Stony Creek are spending a part of their vacation among their first parishioners in Franklin, Mass.—Rev. H. A. Campbell of Seymour has taken his vacation at his father's home in Agawam, Mass.—Rev. C. S. Macfarland of the Yale Divinity School has been heard from in Holland and expects to be present at the coronation of the queen.—Rev. Nathan Whittlesey is visiting his old home near Lake Waramaug.—The son of Rev. A. F. Pierce of Danbury has secured the first prize for the best essay on patriotic subjects offered by the Connecticut Sons of the Revolution.

#### MIDDLE STATES

##### New York

*HONEOYE* is building a prayer meeting room at the rear of the church. Rev. S. M. Day still remains as pastor *emeritus*, and Rev. F. W. Herman is pastor.

#### THE INTERIOR

##### Ohio

*CLEVELAND*.—Three West Side churches have united for evening service.—*Grace*, under Rev. D. C. McNair, rallies slowly from shipwreck.—*Pilgrim* has continued open, as usual, with Rev. O. H. Bronson, associate pastor, in the pulpit.—*Euclid Avenue* has been supplied by Dr. C. A. Vincent and others.—*Plymouth* has continued both services and has heard Rev. Norman Plass.—*Union* has greatly improved its house and lot.—*Jones Avenue* (Welsh) loses Rev. T. H. Jones, who goes to New Castle, Pa.—*Hough Avenue* has a building permit for a \$20,000 house.—*Denton Avenue* sees its new house coming on satisfactorily and will occupy it this autumn.

*PAINESVILLE*.—*Union*. W. N. De Berry of Oberlin Seminary has supplied this colored church for some months and gives it his entire time during vacation.

*NELSON* has a resident pastor, Rev. Emily C. Woodruff, for the first time in some years, and has replaced its parsonage, which was burned.

*Chillicothe*, under Rev. E. E. Scovill, has built and occupied a chapel.—*North Bloomfield*, in engaging Rev. C. N. Pond for a fifth year, arranges for services every Sunday instead of every other.

## Illinois

[For Chicago news see page 283.]

**LACON.**—The pastor, Rev. L. K. Long, for his vacation attended the C. E. Convention at Nashville and visited Chickamauga Park and other places of interest in the South. Mrs. Long is spending a few weeks with relatives in Minnesota. Twilight services have been held for a number of weeks combining the C. E. Society and older people.

**ANNA.**—Rev. S. A. Miller, the pastor, is rendering valuable service, which is supplemented by his people. In addition to his parish work he reaches out to points in the country without care. Mrs. Miller, who is an ordained minister, aids in the services at the home church and elsewhere as needed.

**WEST FRANKFORT AND JOHNSTON CITY.**—The pastor, Rev. Z. T. Walker, is pushing forward, adding out-stations to his already extended parish. There is much land yet to be taken in this and many other sections of southern Illinois.

**KIRKLAND.**—The church was closed during August for painting and cleaning. A hopeful spirit prevails, notwithstanding a troublesome indebtedness with which the people are heroically struggling.

## Michigan

**PORT HURON.**—*First.* The pastor, Rev. Thomas Chalmers, who has been in Europe for a year, has returned and takes up his work again Sept. 1. Rev. W. B. Millard, who has been acting pastor for the year, has returned to his home, St. Paul. As he goes away he carries with him the confidence and affection of the people. A farewell to him and a welcome to the returning pastor were extended at a recent double reception.

**OMENA.** dedicated its beautiful house of worship Aug. 21, Rev. Demas Cochlin preaching the sermon. Many Congregationalists occupy cottages at the neighboring resort, and among them Mrs. P. A. Jaques has been instrumental in raising money and bringing new life into the prayer meeting. Mr. C. A. Devine, a graduate of Alma, has supplied during the summer.

## Wisconsin

**ASHLAND.**—Recent efforts have been made to secure better Sunday observance, and Secretary Davison of the Sunday Rest Association has made addresses. A recent conference of leading Congregationalists in the State on Madeline Island planned for more vigorous missionary work in the State. The question of assuming the entire support of mission churches was discussed.

**MELLEN.**—Rev. J. O. Buswell has started a mission at this place for the support of which he relies upon voluntary contributions. The Wisconsin Central Railroad has donated 80 acres of land for the use of the mission. Bible readers are to visit the settlement and lumbering camps.

**WAUWATOSA.**—The church gave its retiring pastor, Rev. Henry Holmes, a farewell reception Aug. 22, presenting him with a fine gold watch and warm resolutions of regret and affection. The Lowy Hill Church, Minneapolis, is to be congratulated upon securing him.

**STOCKBRIDGE.**—After six months of acceptable service with this church Miss Nettie A. Fielding goes South as a teacher under Presbyterian auspices. Mr. S. G. Ruegg, who has temporarily supplied the pulpit, is called as pastor.

**SPRING VALLEY.** Rev. W. H. Short, pastor, has its fine church building inclosed, and is rapidly pushing the work to completion.

A new parsonage has been built for Rev. W. J. C. Ralph of Mazomanie.

## THE WEST

## Missouri

**HANNIBAL.**—Pilgrim tendered a farewell reception to Deacon G. A. Collins and his wife on their removal to Champaign, Ill., and both received acceptable silver gifts. This valued layman has been a member for 36 years, has served as trustee, clerk and deacon, and has helped to construct four church buildings.

## Iowa

**MUSCATINE.**—*First.* The women gave a reception, Aug. 23, to the surviving members of the family of the late Dr. A. B. Robbins, a member of the Iowa Band, and for more than 60 years the valued pastor. The guests of honor were: Rev. and Mrs. G. E. White of Marsovan, Turkey, Mrs. and Miss De Forest of New Haven, Ct., Rev. and Mrs. H. H. Robbins of Grinnell and Mr. John Robbins of Muscatine.

## Minnesota

**BARNESVILLE.**—As a result of special services held by Rev. T. H. Lewis at the out-station, Prairie View, several converts are reported, seven of

whom are ready for fellowship. Church organization is desired, and plans are being made for a building.

**ELK RIVER.**—Much enthusiasm has been aroused by the new pastor, Rev. George Hindley. Meeting house and parsonage have been repaired. During the summer Rev. W. M. Jenkins, a former pastor, supplied for several weeks.

**MCINTOSH.**—The audience-room is greatly improved by new opera-chairs, recently put in. The church is growing, though it has suffered seriously by removals. Rev. May Darling serves acceptably as acting pastor.

**NORTH BRANCH** reports financial progress. It has raised money to repair the parsonage, and is now working for a basement and other substantial improvements.

## Kansas

**PAULINE.**—*Sunnyside* dedicated its new house of worship, Aug. 14. The building is octagonal, seats 175, cost only \$1,000 and is a surprise in its combination of economy with attractiveness. It is wholly paid for. Evangelist W. C. Veazie preached the sermon, and Pres. G. M. Herrick, Rev. Messrs. P. B. Lee, L. P. Broad and others made brief addresses. This is the only meeting house in the town or its vicinity, and the church has a wide, open field in a well-settled rural district. The enterprise was served in its beginnings, in 1893, by the late Rev. S. D. Storrs, then H. M. superintendent.

## Nebraska

**OMAHA.**—*First.* Evening services are surrendered for the rest of the warm season. The church is supplied by various ministers, and not much will be done until later in the season about securing a permanent pastor. Rev. F. F. Lewis of Hardwick, Vt., supplied lately, and Rev. H. C. Herring, lately of Hyde Park Presbyterian Church, Chicago, preached Aug. 21 and 28.—Rev. A. F. Sherrill has been supplying at *St. Mary's Avenue*. Rev. S. W. Butler is expected home Sept. 4.—*Plymouth.* Rev. H. S. MacAyeal is having a vacation so far as preaching services are concerned, but the arrangement of his people to entertain exposition visitors in their homes keeps him busy most of the time. This project will help in raising money to pay the obligation to the C. C. B. S. Rev. John Comin of Chamberlain, S. D., supplies the pulpit for three Sundays.—*Pilgrim.* Rev. F. D. Jackson, who expected to remain at home, found himself suffering so much from the oppressive heat that he was obliged to take a short vacation, spending most of it in Lincoln. Superintendent Bross supplied Aug. 21, and Rev. John Doane of Lincoln exchanged with Mr. Jackson Aug. 28.—*Hillside.* Rev. Jacob Flook, whose work is near the exposition grounds, remains through the summer with his people. Rev. F. F. Lewis preached for him Aug. 21.

**LINCOLN.**—*First.* Rev. W. H. Manss, who has accepted the call of this church, is spending a short vacation in the vicinity of Chicago. Services are to be suspended during his absence.—*Plymouth.* Rev. John Doane returned from his vacation in Colorado in time to occupy his pulpit Aug. 21.—*Vine Street.* Rev. A. F. Newell returned from his vacation for service at Butler Avenue in the afternoon, Vine Street being supplied by Rev. Carl Thompson. The latter, who was recently married at Long Pine, is visiting his parents in Lincoln. The Young Ladies' Missionary Society had charge of the morning service Aug. 14, and a generous offering was received for missions.

**NELIGH.**—Rev. S. C. Haskin, pastor of Central Park Church, Chicago, preached on a recent Sunday. He was brought up and educated in this vicinity, and the high esteem in which he is held was shown by a large and attentive audience. Rev. J. F. Bacon spends most of his vacation at home on account of the interests of Gates College. He is secretary of its executive committee.

**HYANNIS.**—Rev. H. C. Cleveland, who is supplying during the vacation of Rev. B. H. Jones, is preaching at out-stations and helping to care for country Sunday schools in the region. Services have been opened at Bingham, the next station west on the railroad, and he will preach on a week night at Whitman, the next station east.

**HASTINGS.**—There is increasing interest in all departments of work, special emphasis being laid upon the prayer meeting and the evening service. Rev. J. W. Nelson's treatment of popular subjects on Sunday evening brings to this service many not heretofore accustomed to attend church.

**BLOOMFIELD.**—Rev. Charles Anderson has accepted a call to this church and moved his family here. It is expected that after Jan. 1 he will also supply the neighboring church at Addison, now cared for by Mr. R. Y. Gray of Santee Agency.

**CRETE.**—Rev. W. M. Morse gives his vacation this year, as last, to supplying H. M. churches in the State, two Sundays being devoted to the pastorless church at Arcadia.

## North Dakota

**DICKINSON.**—Rev. U. G. Rich, accompanied by Supt. J. L. Malle, last month drove over his large field, holding midweek services, which were highly appreciated. Some persons had lived in this region ten or twenty years without hearing a sermon.

**JAMESTOWN.**—Rev. C. H. Phillips, whose field is the center of a large pastorless region, recently baptized four Lutheran children and attended two funerals, twenty-two and forty miles distant respectively.

## South Dakota

Warm revival interest at Plankinton is reported. —Aurora has repaired and replenished its church furniture. —Rev. John Comin and wife of Chamberlain have moved into the new parsonage. —Hudson is worshiping in the Opera Hall during the renovation of its meeting house.

## Colorado

**MANITOU.**—At this season tourists crowd the audience-room. On a recent Sunday Rev. Dr. D. N. Beach of Minneapolis preached eloquently on "Sir, we would see Jesus." At the following midweek meeting representatives of 12 States and six denominations joined in the service.

## Oklahoma

Evangelist L. J. Parker has held a two weeks' meeting at Turkey Creek, with several conversions. He has also conducted a 10 days' grove meeting, in which Deer Creek, Downs and Bethel united.

## PACIFIC COAST

## California

**SAN DIEGO.**—*First* recently held a special service on The History of Church Music. An address by Prof. D. H. Colcord of Pomona College was illustrated by the Ambrosian chant; The Marvelous Work, from Haydn's Creation; trio, Lift Thine Eyes, from Mendelssohn's Elijah; slave song, Steal Away; The Lord's My Shepherd, I'll Not Want; and a large number of hymns, closing with Dyke's Lead, Kindly Light.

**OAKLAND.**—*First.* Rev. C. R. Brown has begun a series of sermons on A Working Christianity, considered in its relations to: Wealth, Socialism, Wage-Earners, The Man That Is Down, Public Schools, Popular Amusements.

Park Church, San Francisco, led by Superintendent Harrison, has raised \$1,525 toward its debt. —Orchestras participate in the services of First and Second Churches, Oakland. —At Santa Cruz a S. S. orchestra has been organized. —Colton has purchased a lot in a better location, to which it will remove its house of worship.

## Washington

**MEDICAL LAKE** has recently painted its house of worship. Rev. W. H. G. Temple of Plymouth Church, Seattle, has been spending his vacation here, Rev. Samuel Freeland supplying his home pulpit.

Edison has a new pulpit, and has arranged for fresh carpet and paint. —Rosario has subscribed \$25 for books for its pastor.

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## WEEKLY REGISTER

## Calls

ANDERSON, Chas., Big Horn, Wyo., to Bloomfield, Neb. Accepts.

BRYON, E. Henry, formerly of Boston, to Centerbrook, Ct. for one year. Accepts.

BUSHNELL, Campbell W., Rosalia, Wn., to Kalama, Chase, C. H. (Meth.), to Davis Corners, Glen P. O., Wis.

CONE, Jas. W., Ocheltree, Kan., to Powhattan and Comet. Accepts.

COOPER, Sam'l B., Rowley, Mass., to Boylston. He has begun work.

DUNNELL, A. Fred., Central Ch., Bath, Me., to Central Ch., Orange, Mass. Accepts.

FINSTER, Clarence, Rockford, Mich., to Clarksville and S. Boston.

FISKE, G. Walter, Hartford Sem., to First Ch., Huntington, Mass. Accepts and has begun work.

HAYWARD, John, recalled to Village Creek and Scatter Creek, Kan., where he served 20 years ago.

JAGER, Hans J., Carleton College, to Walnut Grove, Minn. He begins Sept. 1.

JONES, T. Henry, Jones Ave. (Welsh) Ch., Cleveland, O., to New Castle, Pa. Accepts.

LAMBERT, Chas. E., Portland, Ore., accepts call to the new Berean Church, Tacoma, Wn.

LEEGER, Edward A., Wellsville, N. Y., to Austinburg, O. Declines.

LESLIE, Wm. W., to remain a third year at Richfield, O. Accepts.

LEWIS, Thos. G., Colville, Wn., accepts call to Green Lake.

LOCKRIDGE, Geo. C., Elkhorn, Wis., to Newton, Kan. Declines.

MANNS, Wm. H., formerly of Church of Redeemer, Chicago, Ill., accepts call of First Ch., Lincoln, Neb.

MASON, Wm., Llanbedr, Wales, to Carmel and Centerville, O. Accepts.

McCOLLUM, Geo. T., Runkler Hill, Ill., to Dundee. Accepts.

OTTMAN, Henry A., Elmira, N. Y., to Chenango Forks. Accepts.

PARKS, Wm. U., to permanent pastorate at Clark, S. D., where he has been supplying. Accepts.

RUEGG, S. G., to Stockbridge, Wis., where he has been supplying. Accepts.

SHORT, Wm. H., to remain another year at Spring Valley, Wis.

STEVENS, Frank V., First Ch., Sedalia, Mo., accepts call to Westminster Ch., Spokane, Wn., to begin work Sep. 15.

STRONG, Dwight A., Madison, O., to Highland Lake, Cal. Accepts, to begin in September.

WHITAKER, John W., Central Ch., New Orleans, to First Ch., Savannah, Ga. Accepts, to begin in October.

WILLIAMS, Benj. A., Hartford Sem., to Broad Brook, Ct. Accepts.

WOOD, Sam'l, recently of Wahoo, Neb., to White City, Kan. Accepts.

WICKOFF, Herbert J., Yale Sem., to Redding, Ct.

## Ordinations and Installations

BLISS, Francis C., Yale Divinity School, o. Plymouth, Wis., Aug. 25. Sermon, Pres. R. C. Flagg, D. D.; other parts, Rev. Messrs. D. L. Holbrook, F. N. Dexter, H. S. Evert.

ROLLINS, Walter H., Andover Sem., o. Blackstone, Mass., Aug. 26. Sermon, Rev. Dr. Pleasant Hunter; other parts, Rev. Messrs. J. M. Dutton, F. W. Hodgdon, L. M. Pierce, Prof. J. W. Churchill, D. D.

SCHWABENLAND, Johann C., Chicago Sem., o. p. Bethany Ch., Glen Ulin, N. D., Aug. 21. Parts by Synps. M. E. Eversz, D. D., and J. L. Matile; Rev. Messrs. Dan'l Neuenschwander, Paul Burkhardt, F. C. Emerson.

## Resignations

CHAMBERS, Chas. A., Dartford, Wis.

EVANS, J. Lewis, Rochester, N. H.

FELDING, Nettie A., Stockbridge, Wis.

FINSTER, Clarence, Rockford, Mich., to take effect Nov. 1, after eight years' service.

HALL, Fred'k E., Palestine, Tex., to take effect Dec. 1.

HOLMAN, Edwin H. H., Radcliffe, Io.

JOHNSON, Orrin H., Wayland, Mich.

LYMAN, E. Fenn, Wauhay, S. D., to take his last year at Chicago Sem.

MARTIN, Albert A., Pittsville, Wis.

PEDERSEN, Ludwig J., Fargo, N. D., the position of general missionary for the S. S. and H. M. Societies in North Dakota and N. W. Minnesota.

STAPLETON, John, Lamont, Mich.

SWAIN, Carl J., Lyle, Minn.

TODD, Wm. E., Pilgrim Ch., Creston, Io.

WATT, Thos. E., resigns at Turkey Creek, Okl., retaining pastorate at Enid.

WHEAT, Frank I., Woodhaven, N. Y. He has gone to the Pacific coast.

## Churches Organized

BOBBS MILLS, Wis., 16 Aug., 14 members.

## Miscellaneous

ANDERSON, David R., of Eau Claire, Wis., has the sympathy of the churches in the continued serious illness of his wife.

ELLIS, D. B., of California will supply three months at Granite Falls, Wn.

EVANS, J. Lewis, and wife were given a largely attended farewell reception Aug. 26, under the direction of the Y. P. S. C. E. of Rochester, N. H. Mr. Evans expects soon to leave for the West.

HANNA, Thos., of San Francisco, has just returned from a trip to Alaska.

HOLWAY, John W., Oberlin Sem., has begun work at Sterling and De Soto, Wis.

HUBBARD, Geo. B., Plymouth, Wis., has safely undergone a painful surgical operation in a Chicago hospital.

MILLER, J. C., pastor at Sykeston and Cathay, N. D., was seriously injured in a runaway accident, but has now recovered sufficiently to resume work.

ROY, Jos. E., district secretary of the A. M. A., has prepared a historical sketch of his father, as a memorial of the latter's 100th birthday. He has thus rendered not only a deserved filial tribute, but valuable service to others as well.

SARGENT, Benj. F., and wife, on returning to Petaluma, Cal., from their summer outing, were pleasantly surprised to find the house lighted and on the dining table a beautiful set of china and a delicious supper. This gift was in recognition of the 20th anniversary of their wedding and came from the women of the church.

STEVENSON, Wm. D. J., recently of First Ch., Arena, Wis., has begun work at White Creek and four adjoining points.

WALKER, Fred'k H., after a season in a San Francisco hospital and a few weeks of convalescence near Mt. Diablo, has resumed work at Black Diamond, apparently in excellent health.

## For Nervous Headache

## Use Horsford's Acid Phosphate

Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous disease—nervous headache, nervous dyspepsia, neuralgia, and think it is giving great satisfaction when it is thoroughly tried."

## Education

—The newly elected president of Washington State University, Frank Pierrepont Graves, is a Congregationalist, who comes from Wyoming to take up his duties in Seattle at once.

—Efforts are being made to endow a professorship at Marietta College, Ohio, to teach Welsh history, biography, language and literature, and also to promote original research into the influence of Welsh thought, culture and achievements on civilization, and the collection and preservation of the art, music and literature of the nation. The chair, if founded, will be known as the Cambrian professorship. This is an object which must strongly appeal to Welshmen in this country, and we hope they will honor their nation by providing the money.

## The Church Prayer Meeting

Topic, Sept. 4-10. The Appeal of the Gospel to Common Sense. Ps. 37: 23-40; Matt. 25: 1-13; Jas. 2: 14-26.

It appeals to every one in his own behalf; deals with solid facts; treats him respectfully and fairly; offers what no one can afford to lose.

[See prayer meeting editorial.]

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The engraving shows our latest music cabinet. The sides are bombe; the outline is very graceful. A brass gallery encircles the top, and galvano-plastic mountings frame the panels and line the posts.

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### Am I Clear of His Blood

The note of personal appeal to sinners is much more rare in sermons nowadays than it used to be. But the power of the gospel is in it as in no other utterance, and the minister from whose lips it comes with the impassioned earnestness of love and conviction is sure of being heard. We have read from such a sermon, by Mr. Spurgeon, on the above topic the following passage, which the *British Weekly* says has seldom been surpassed for pure and fiery eloquence:

O, there is one sinner who can look upon this in a solemn light! Who is it that has gone down to the pit? You man yonder, who is it that died but a few days ago? The woman that loved you as she loved her own soul, who idolized you, who thought you an angel. Shall I say it before God and to your face—you ruined her. And what next, sir? You cast her off as though she were but dirt, and threw her into the kennel with a broken heart. And being there, her god having cast her off—for you were her god—she fell into despair, and despair led to dreadful consequences and to direr ruin still. She has gone and you are glad of it; glad of it, for you will hear no more of her now, you say. Sir, you shall hear of it; you shall hear of it; you shall hear of it! As long as you live her spirit shall haunt you, track you to the filthy joy which you have planned for a future day; and on your deathbed she shall be there to twist her fingers in your hair, to tear your soul out of your body and drag it down to the hell appointed to such fiends as you, for you spilt her blood, the blood of her that trusted you—a fair, frail thing, worthy to be an angel's sister, and you pulled her down and made her a devil's tool! God save you, for if he does not your damnation shall be sevenfold. O, thou son of Belial, what shall be thy doom when God dealth with thee as thou deservest? Are these hot words? Not half so hot as I would make them. I would send them hissing into your souls if I were able, not so much to condemn you as with the hope that, though you cannot make good the mischief you have done, you may yet turn from the error of your ways to seek a Saviour's blood and find pardon for this great iniquity. O, dear friends, let us all take something of our text home. When we think of friends who are dead and gone, are there none over whose corpses we must say, "I did not what I could for this man, I did not what I could for this woman?" I know when I go down to the village where I used to preach and as I look upon the houses I am apt to question myself, Was I as earnest with the people as I ought to have been? I can say I hope I never flinched from telling them all the truth, though sometimes it had to be very rudely and roughly spoken, but yet God knoweth I do sometimes smite myself to think I did not weep over them more and did not entreat them more to be won to Christ. And you, too, that sit in these pews so often, many of you are joyful converts to Christ, but numbers of you are still unsaved. What if any of you should be able to say at the last, "We trusted our minister, we hung upon his lips, we were never absent, we loved the Sabbath day, but O, he did not tell us of our sin, he did not plead with us to be saved, he left us to ourselves, he was cold when his heart should have been hot, he was a man without tears and had a heart without sympathy for us!" O, sirs, God grant ye may never be able to say that of me. God save you, for my soul longeth for you. He is my witness how earnestly I long for you all in the bowels of my Lord and Saviour Jesus Christ. Come unto him! Come unto him! Let not your blood cry out against me. O, believe in the Lord Jesus Christ and trust him, trust him now that you

may be saved and that at last I may be able to say, "Here am I and the children whom thou hast given me. Thou hast kept them through thy power, and they are preserved even to the end. Unto thee be glory forever and ever."

### The Church Controlling Education

This is the way a writer in the *Churchman* describes the working of the plan of leaving the public schools in care of the Church of England:

The atheist is to be taxed in order to teach my child the existence of God; the Jew is to be taxed in order to teach him the Godhead of Christ; the Unitarian in order to teach the doctrine of the Trinity; the Independent to teach the apostolic succession; the Quaker, who repudiates all sacraments, is to pay for teaching the Church catechism; and the Baptist for teaching that the sprinkling of infants is a divine ordinance. Surely the force of unreason can no further go.

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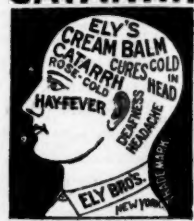
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## Risibles

## AT SEA

*Absent-minded Professor* (in the bath tub): "Well, well, now I have forgotten what I got in here for."

## THE BRIGHT SIDE

*Father* (severely): "My son, this is disgraceful. The report says you are the last boy in the class."

*Henry*: "It might have been worse, father."

"I can't see how."

"There might have been more boys in the class."

## A PASSIVE VOICE

*Sympathetic France*: "Why, Spain, you poor boy! Have you been fighting?"

*Spain*: "No—I've been fought."

## A GENUINE GEM

*Mrs. Parvenue*: "That picture in the corner is by an old master."

*Mrs. Swartleigh*: "Indeed! I would never have guessed it."

*Mrs. Parvenue*: "Yes, the man I bought it from gave me a written guarantee that the painter was past seventy-five before he done a stroke on it."

## DISQUALIFIED

"You seem to have no aim at all," said the Elderly Person.

"I do not need any," replied the Idle Youth, "I'm not going into the navy."

## ENGLISH OR WHAT

*Examiner*: "What part of speech is the word 'am'?"

*Smart Youth*: "What, the 'am' what you eat, sir, or the 'am' what you is?"

## WHOLESALE NOW

*Diggs*: "If this annexation business keeps on the United States of America will soon be a thing of the past."

*Biggs*: "Why, how do you make that out?"

*Diggs*: "We'll have to call ourselves the United States of the Earth."

## A BUGBEAR

The *Youth's Companion* tells the following about Abraham Lincoln's old back woodsman, who saw wonders under his shaggy eyebrows and through his big brass-rimmed spectacles:

One day he came rushing into his cabin and seizing his rifle aimed it carefully through a crack of the door at a great oak tree that stood near and fired.

"What is it?" whispered his wife.

"A wildcat, Sairy, the orneriest wildcat you ever see, an' I missed him!"

He hastily loaded and fired again and then again.

"Now hold on, Joshua," said his good wife. "Let me look at you. Why, lawks-a-daisy, it's nothin' but a little bug on one o' your eyebrows!"

## A MIDSUMMER WISH

These summer days,  
In burning haze,  
I rather wish  
I were a fish;  
Or say a frog  
In some wet bog,  
With naught to do  
The long day through  
But soak and croak,  
And croak and soak.

## EDITOR FELT SHEEPISH

*Village Parson* (entering country editor's office): "You promised to publish that sermon I sent you Monday, but I don't find it in the last issue of your paper."

*Editor*: "I sent it up. It surely went in. What was the name of it?"

*Parson*: "Feed My Lambs."

*Editor* (after searching through the paper): "Ah—yes—um—here it is. You see, we've got a new foreman, and he put it under the head of Agricultural News as Hints on the Care of Sheep."

## GOT A CHANGE

"I thought your doctor told you that you'd have to get out of this climate."

"He did, but I couldn't arrange my business affairs so as to be able to get away, so I had to change my doctor."

It is estimated that 150,000 people witnessed the Saratoga Floral Parade in 1897. The parade will be on a grander scale than ever this year on Sept. 6, and the Fitchburg R. R. makes low excursion rates.

**LADIES OF MANILA.**—Little has been said or written about the mestizos or half-breed ladies of Manila. They combine the superstition of the Negro with the grace and languor of the Creole, and the features of either the Chinese or Japanese. Their favorite costume is a long, loose robe of bright-hued silk, and their long, flowing hair forms their mantilla. The illustration in another column is reproduced from a photograph taken in Manila in 1892. It was intended to form part of the series of national costume cards prepared by the Singer Manufacturing Co. for distribution at the Chicago Exposition, but was not secured in time. It now has a peculiar interest to the women of America because of recent events connecting the United States with the Philippine Islands, where Singer sewing machines are, as in every other part of the world, one of the foremost factors of civilization.

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